

The Baptist Record

"THY KINGDOM COME"

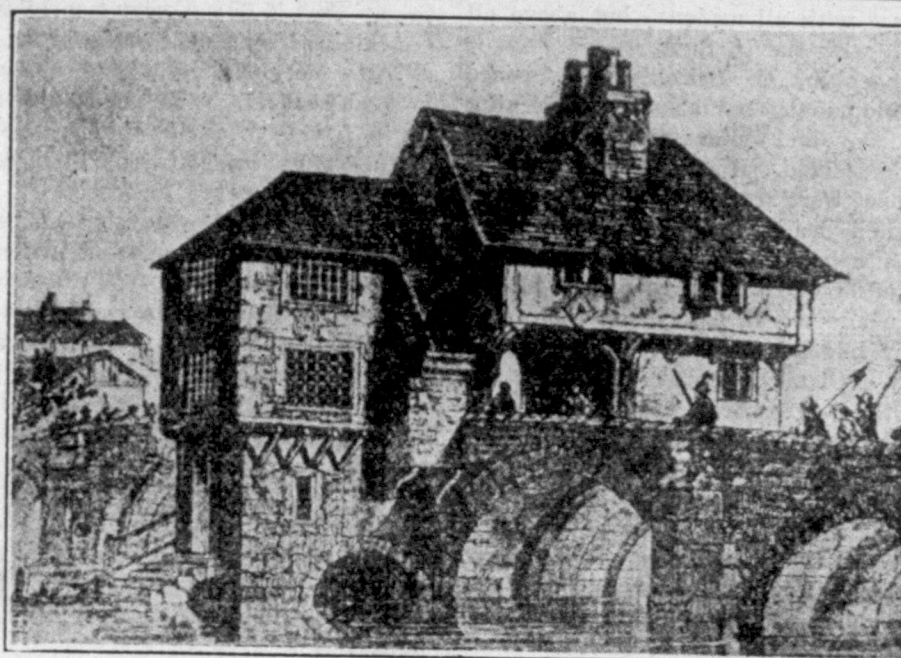
OLD SERIES
VOLUME LI

JACKSON, MISS., January 17, 1929

NEW SERIES
VOLUME XXXI. No. 3

DISBURSEMENT OF DECEMBER RECEIPTS

Education Commission from budget	\$ 5,258.54	\$ 5,258.05
Foreign Mission Board from budget	3,944.24	
Foreign Mission Board for specials	304.98	
Foreign Mission Board from Christmas Offering	10,608.24	
Foreign Mission Board from Love Offering	596.19	15,453.65
Home Mission Board from budget	1,780.22	
Home Mission Board for specials	51.98	
Home Mission Board on Carnes debt	6,567.54	
Home Mission Board from Love Offering	268.29	8,668.03
Baptist Hospital at Jackson from burget	539.06	539.06
Baptist Hospital at Memphis from budget	89.43	89.43
Ministerial Student Fund from budget	178.86	178.86
Ministerial Relief from budget	711.77	
Ministerial Relief from Love Offering	107.32	819.09
New Orleans Baptist Hospital from budget	268.28	
New Orleans Baptist Hospital from Love Offering	23.85	292.13
Baptist Orphanage from budget	625.99	
Baptist Orphanage from Specials	1,467.67	
Baptist Orphanage on Building	292.24	2,385.89
Southwide Christian Education from budget	1,075.32	
Southwide Christian Education from Love Offering	23.85	
Love Offering to Executive Committee for expense	62.76	1,161.93
Mrs. W. C. Lowndes for W. M. U. budget	251.66	
Mrs. W. C. Lowndes from Love Offering for W. M. U.	11.92	263.58
Blue Mountain College from budget for State W. M. U. Scholarship	37.50	
Woman's College from budget for State W. M. U. Scholarship	28.12	
Hillman College from budget for State W. M. U. Scholarship	9.38	75.00



Bedford Gaol, where John Bunyan was imprisoned 300 years ago in England for preaching the Gospel.

Baptist Bible Institute from budget for W. M. U. Scholarship	13.33	
Baptist Bible Institute from Love Offering	41.73	55.06
Southern Baptist Theological Seminary from Love Offering	59.62	59.62
Southwestern Seminary from Love Offering	53.66	53.66
Negro Seminary from Love Offering	5.96	5.96
State Missions from budget	2,861.68	2,861.68
Total		\$38,220.67

—R. B. Gunter,
Corresponding Secretary.

It is reported that Dr. Vines declines the call to Hazlehurst.

First Church, Chattanooga, is spending approximately \$210,000 on a new Sunday School building.

Pastor B. J. W. Graham of Hopeville, Ga., recently celebrated the fiftieth anniversary of their marriage.

It is said that T. L. Wooten has resigned at Fair Park, Shreveport, and W. F. Borum at Temple Church, Ruston.

The College of Marshall, one of the Baptist schools in Texas to which Dr. F. S. Groner went as president recently, has suffered the loss of one of the dormitories by fire.

Senator Harrison said in a speech on the Kellogg treaty that he put the interest of the country above party and urged the ratification of the treaty. We wish the Senator had adopted this principle earlier.

Dr. M. W. Andrews of Texarkana, Texas, is one of the pastors whose salary was increased at the beginning of the New Year.

Mount Hermon Church in Virginia has just celebrated the fortieth year of Robert H. Winfree's pastorate. His father was pastor there also for forty years.

P. S. Rowland, song evangelist of Newman, Ga., paid this office a visit this week. He resigned as choir director of West Palm Beach Church recently and is available for meetings.

Dr. Owen W. Hyman, Dean of the Medical Department of the University of Tennessee, says that the teaching of evolution is not at all necessary in the teaching of medicine and his school observes the law of the state.

It seems now that the gift of \$500,000 by Mrs. Bottoms of Texarkana, Ark., to the Home Mission Board was not to be applied on the debt of the board but was for erecting buildings on the ground owned by the board in Havana, Cuba, and kept for school purposes. The gift is conditional.

The annual report of the First Baptist Church, Shreveport, Louisiana, Dr. M. E. Dodd, pastor, shows 427 new members joined the church during 1928. The offerings amounted to \$126,391.97; \$63,588.92 of this went to missions, education and benevolences, \$36,000 of it to the Cooperative Program undesignated.

A year ago the Sunday School Board offered a prize of \$50.00 in each state for the best article written by a senior college student on the subject, Our Baptist Principles and the Vital Religious Life of Our Day. The contest was conducted by the Inter-Board Commission, and an extra prize of \$150.00 was given the one who had the best essay in all the states. This was won by Miss Annie Carroll, a student in Judson College, Alabama. Contestants entered from Tennessee, North Carolina, South Carolina, Missouri, Florida and New Mexico.

POLITICIANS, PRESS AND PEACE

(By Plautus I. Lipsey, Jr.)

London, England.—The European and Western worlds are fairly well agreed that their peace and security depend upon good relations between Great Britain and the United States.

The feelings with which these two powerful nations regard each other are largely determined by their public men and their newspapers.

There is ground for rejoicing, therefore, to discover that English politicians and the English press are virtually unanimous in their ardent wish for friendship with the American government and people.

Without reasonable doubt, the British mind, as interpreted by statesmen and organs of publicity, is fixed on peace with all nations—but above all and first of all, with the U. S. A.

Historically speaking, the Briton's love of peace is a recent development. It marks the gratifying sureness of the slow and tedious growth of liberal sentiment in this island. His rulers and popular heroes in the past were traditionally insolent and dictatorial in their dealings with other countries.

For eight centuries—since the coming of William the Conqueror—Britons have waged bloody war over the whole world, always on their enemy's soil; they have never felt the tread of an invading army. Clearly, that means that the English were the aggressors; they would go a long way to kill and rob people.

As late as the middle of the past century this determination to manage the rest of the world was in full blast in England. And newspapers, having attained to the stage of great influence, became the allies, the tools, or the rivals, of the politicians in inflaming popular prejudice and enmity against foreign peoples.

The "imperial bully" type had its supreme representative in Lord Palmerston, whose long term of official service is evidence that he embodied the real English spirit. The English press of the time were his ready helpers in whipping the public mind into the battle mood. The Crimean war, in which England displayed a strange tenderness for the Turk in order to vent its hatred of Russia, was a true specimen of the bristling, meddlesome policy.

"It was not the parliament, or the public", was the lament a few months afterward of Lord Aberdeen, the premier when war was declared, "but the press that forced the government into the war. The public mind was not at first in an uncontrollable state, but it was made so by the press."

America, of course, has not been guiltless of this type of politician, nor of a blood-thirsty press. James K. Polk and the campaign cry, "Fifty-four Forty or Fight!" will illustrate the former group. And the graying generation of today has not forgotten the insolence of the (still) notorious American publisher who sent his news-photographer to Cuba after the destruction of the "Maine" to get pictures; the cameraman cabled home saying that there wasn't any war, only to receive from his boss this message: "You furnish the pictures. We will furnish the war."

The doggerel which created the term "Jingo"—

"We don't want to fight,
But, by jingo, if we do,
We've got the ships,
We've got the men,
We've got the money, too!"

—was of English origin, but it is equally expressive of sentiments which in the past have often been encouraged by politicians and the press on both sides of the Atlantic.

But today the British press, despite a tendency to irritate or be irritated over trifles, is wholeheartedly for active friendship and pacific cooperation with America. An incident demonstrating this pleasing attitude was emphasized by Mr. Lloyd George, the war premier, in a talk recently to American correspondents.

This very good friend of America pointed out that when the conditions of the Anglo-French naval pact, of a few months ago, were yet but

imperfectly known, the whole body of British newspapers cried out against it. Such an agreement obviously (to all but a few bungling politicians) had in it germs of antagonism to American interests and would inevitably (as it did) arouse in America suspicion of English and French good intentions toward America. The British press denounced the attempt unreservedly, and chastised their government authorities severely. It was an excellent omen, especially emphatic in view of Mr. Lloyd George's subsequent declaration that,

"The peace of the world rests largely in the hands of the press of the world."

This might have been a bit of flattery to his audience of newspapermen. But it is impossible to say that it is not very nearly true.

A kindred sentiment and a broader one was put a little more candidly by Stanley Baldwin, the present head of the government. He was speaking a few days earlier before the mass-meeting of the League of Nations Union, whose chief object is world peace and security. Mr. Baldwin had referred to the passion of hatred, the lust for killing, which is inherent in the human heart.

"There are no groups of persons", he said solemnly, "more potent to summon up those primitive impulses than the politicians and the press."

Such an indictment of his own species, a politician is seldom bold and imprudent enough to declare. That it is a terrible truth, any student of public affairs must acknowledge.

Men of experience in the British newspaper world believe that a half-dozen of the leading publishers of England could put their heads together and start a war at will. The press of America has similar, though not so concentrated, power.

Occasionally a demagogue with almost equal opportunity to do harm arises in political life.

When such sensitive dynamite is placed in the hands of groups so limited in number, the possibilities are staggering.

There is no guarantee that such despotic power will be employed wisely in every emergency. The best hope is for an enlightened people, an electorate in which every individual thinks for himself.

These two powerful agents, politicians and the press, are seldom in full agreement—and this, without doubt, is in general a fortunate circumstance. They are usually a wholesome check on each other. It is an excellent token when they lambast each other, for the public is thereby made better informed.

When the politicians and the press do agree on any vicious purpose, the people had best beware, lest they be robbed of their reason and made slaves of their prejudices.

When the two potent guides of public sentiment can be trusted to join in sincere accord upon the principle of good-will to all nations, then indeed Patriotism and Peace will no longer be inconsistent but will be in full harmony.

DR. MULLINS AS I KNEW HIM

I never knew Dr. E. Y. Mullins very intimately. While a student in the Southern Baptist Theological Seminary, I fancied that he was so engaged with official duties that he had little time for the cultivation of personal friendships with his students. Later I came to feel that this barrier to a more intimate knowledge of a great, good man was largely a creation of my own mind. No teacher, I think, ever had a deeper interest in all his students than Dr. Mullins had.

This appreciation of this remarkable man will deal with some things I knew about him as a teacher, as a preacher, as an author. Dr. Mullins was the complete embodiment of my ideal as a teacher. I think he would pass the test of the ideal teacher judged from any angle. When a student stood before him to recite on a particular topic three things invariably took place. The teacher always seemed to discover at once what the student knew about the subject-matter in hand and gave him the fullest freedom in ex-

pressing what he knew. Then in a clear, concise, masterly fashion he would instruct on such phases of the subject as were not at all or vaguely understood by the student. Last of all, he so instructed as to stir up the thinking processes of his students and to create a hunger for a deeper knowledge of the subject under consideration. Happy the teacher who combines these marked qualities of the ideal teacher.

What I knew of Dr. Mullins, the preacher, was limited to his pulpit ministry. Of those habits back of his pulpit work I knew little. I heard him preach on many occasions. So far as I am able to recall now, certain very definite impressions lingered with me after every public address of his. First, this is a man who knows whereof he speaks. If his thinking on great messages delivered to attentive audiences were ever vague, no public utterance betrayed it. He seemed to think more clearly and deeply into his subject than any man I ever listened to. Another impression which always lingered with me after hearing him deliver one of his great messages was the clear, forceful, striking, yet simple language and illustrations with which great thoughts were clothed and conveyed to listening ears. His messages were, therefore, understood and appreciated by all who loved the truth. The third impression which I found lingering with me was the spiritual unction with which Dr. Mullins spoke. The Spirit of the Lord was truly upon him. One instinctively felt that a prophet of God was proclaiming the truth. He, therefore, spoke as one having authority.

My acquaintance with Dr. Mullins as an author has come from a more or less careful study of certain books written by him—books which bring distinct contributions to Christian thinking of the present day. The special volumes which I have in mind are: "Why Christianity Is True", "The Axioms of Religion", "Freedom and Authority in Religion", "Christianity at the Crossroads", "The Christian Religion in Its Doctrinal Expression". The last named I have tried to teach in my Senior Bible classes in Mississippi College for the past six or eight years. Each of these books becomes richer in its storehouse of truth as it is read again and again. Each reveals a master mind bringing forth a message of truth out of things new and old.

—M. O. Patterson.

THE CHILD HELEN

By Louis J. Bristow, New Orleans

Last week I published an appeal for Helen, a 14 year-old girl who has a curable case of tuberculosis. The response has been splendid. But it will cost an average of about \$75 a month to keep the girl in El Paso in our Sanatorium, and much more will have to be contributed if we are to send her there.

A letter from Helen's mother says, "It would be a shame for us to sit idly by and let so promising a young life be ruined, when our people are so strong and this child is so trusting." That mother works every day to earn a living for Helen and three other children.

A man in Meridian sent \$20; one in Duncan, \$5; a woman in Hernando, \$1; one in Lorman, \$1; and one in Moselle, \$10. This last is a "War Mother" who receives \$30 a month from the government. She is nearly 70 years old, and sends one-third of a month's income to help Helen! Will others help?

We hope to send Helen to El Paso about February 1, and will do so if money enough is received. I have today, January 10, \$59.25. If the good people of our Baptist Churches do not contribute at least \$75 per month for this child, she is doomed to live a life of slow death. She has been in bed a year: but doctors tell me that a year in El Paso will restore her. Otherwise, she will grow worse and worse, and the disease probably will spread to the three younger children. I appeal for her.

Address—Louis J. Bristow,
Baptist Hospital,
New Orleans, La.

Housetop and Inner Chamber

The Bible has nothing to say about the elite, but a good deal about the elect.

Brother J. E. Byrd, his daughter, Miss Juanita Byrd, and Mr. Wyatt Hunter will attend the Tulsa Conference.

Calvary Church in Jackson will begin a revival meeting the last of this month or early in February. Dr. M. E. Dodd is to preach for them.

Dr. W. T. Lowrey of State Teachers College at Hattiesburg will serve as temporary pastor at Main Street Church until a pastor can be secured.

His people at Meadville refused their consent to his going and so Pastor W. A. Green will remain with them, declining an urgent call to another field.

Brother J. L. Boyd has moved from Magee to Pickens and will give two Sundays to Pickens and one each to Bethel in Yazoo County and Madison in Madison County.

Dr. W. M. Vines, who has been one of the Home Board Evangelists, has been called as pastor of Hazlehurst Church. He has not yet indicated his decision.

The secular reporters are again rejoicing in the announcement that Dr. John Roach Straton's Church in New York has split again. This time they say 20 members withdrew.

Two people in a book store recently told us that more laymen than preachers are buying religious books. Is that because there are more laymen, or that they have more money, or that they have more religion?

Brother M. J. Derrick of Vicksburg has accepted the pastorate at Gallman for one-half time. He is available for two Sundays in nearby church or churches, and those who secure his services are fortunate.

Brother B. C. Land is finishing his work for the degree of Doctor of Theology in the Baptist Bible Institute. He is pastor at Covington, La. He is the sort of man we covet for Mississippi, being a native of the state and a good preacher.

Brother Otis J. Thompson has been called as music director of Calvary Church, New York. He was graduated from the Baptist Bible Institute in 1928 and has been studying in New York City since September. He is a son of J. W. Thompson of Osyka.

The church at Brookhaven sends the superintendent of the Sunday School, Prof. C. H. Lipsey, to the Southwide Sunday School Conference at Tulsa, paying all expenses. We hope many other churches in Mississippi are making similar provision to be represented in this meeting.

The Mother of Rev. T. W. Green of Newton and of Mr. Andrew Green of Hazelhurst died on the eleventh of this month. She was one of those heroic souls who being left a widow with two small children brought them up in the nurture and admonition of the Lord and saw them useful in the world after graduation from Mississippi College. Her husband was a useful Baptist minister, killed in the Beauregard cyclone nearly forty-six years ago.

The Baptist Convention of South Carolina passed resolutions memorializing the Legislature of that state "To enforce the principles of our Constitution by forbidding teaching the Bible as a text book in any school or institution in South Carolina supported by taxation as a whole or in part". The committee reported on "Complete

Separation of Church and State". Our brother, W. H. Morgan, was a member of the committee.

For many years the Baptist preachers and other members in northeast Mississippi have held a Bible Study conference every winter at Ecu. These meetings are always well attended, full of interest and profit. Many take part in the discussions, and some one book in the Bible forms the basis of study. This year the conference begins on Feb. 6.

Dr. McComb says that Rev. Ben Ingram of Biloxi is one of the finest spirits he has ever known. Says he is a good preacher, scholarly, poised, deeply spiritual, with a record as clear as the sky, a passion for souls and a devoted pastor. He holds Ph.D. degree which he has earned from hard work. He is a man about 35 years old, has a wife and three children. Any church calling him will not be disappointed Dr. McComb thinks.

You will always find things of interest in the advertising columns of The Baptist Record. We are glad to call attention to the high class advertising found here regularly. Many of them we often feel like calling special attention to. But we are interested in none more than in those carried regularly by our Sunday School Board. Their advertisements have news value and nobody can afford to pass them by without close attention. For instance, you will learn here what sort of library your Sunday School needs.

We have sometimes wished for a people's column in The Baptist Record where people might freely and openly express their minds; and we still believe that it could be a fine forum for expression of public opinion. But seeing lately what a bunch of "nuts" are doing in one of the popular daily papers circulating in these parts, makes it exceedingly doubtful. We have never seen more nonsense, not to say falsehood, spread out with the same amount of printer's ink. It is like passing a house where are confined those whose upper story has been badly wind-shaken.

What would you think of a religious paper that would today publish a live news story about a certain man and his wife, giving their names, who had secretly defrauded the church and the Lord out of money they had pretended to give, and then had suffered the consequences of their sin by death? In other words what would you think of The Baptist Record publishing a story today of present day happenings that paralleled the Ananias and Sapphirah story in the fifth chapter of Acts? And yet there are pastors who could tell of the judgment of God visited on members of their churches for stubbornly fighting against God. But those stories are marked "confidential".

A telegram from Editor Louie D. Newton of Atlanta brings the announcement of the death of Dr. F. C. McConnell, pastor of Druid Hills Baptist Church in Atlanta, and one of the vice-presidents of the Southern Baptist Convention. Dr. McConnell was a fine product of the mountains of northern Georgia. He was deeply devoted to the mountain people and labored always in their behalf. He taught and preached and served as mission secretary. He was transparently honest, had a heart surcharged with love, and a spirit unconsciously courageous. He spent several years in Texas, but for several years has been back in his native state where he was greatly loved and honored.

Dodd College, a Baptist Junior College for girls, is now in its second year of operation. Dr. M. E. Dodd is the founder and first president of the institution. Professor William Garner Burgin is

the Dean and executive in charge of the actual administrative work of the school. The College has a property valuation of three quarters of a million dollars, a faculty of twelve highly trained specialists, and a student body of 100 pupils in its second year. The College is fully accredited in both its high school and junior college departments by the State Department of Education of Louisiana, and at a recent meeting of the American Association of Junior Colleges in Fort Worth, Texas, it was admitted into full membership in that organization. The progress of the institution has been remarkable up to the present time, and its sponsors confidently look forward to an even more remarkable growth in the next few years.

—To Trustees of Baptist Orphanage, By the Children in the Home:

Dear Trustees:—

Our hearts have been made sad because of the resignation of our beloved Superintendent.

During Mr. and Mrs. Massey's short stay at the home, we have all learned to love them as a father and mother, because of the fact that they have been so much like a father and mother to us. We can at any time go to them with our troubles, and they never fail to sympathize with us and are always willing to help us. They are never too busy to help us solve the problems which we carry to them. Mr. Massey has traveled both day and night getting from one association to another in order to make a report for the home, and then has come in and done his work here before going to sleep. Mrs. Massey is always willing to help and advise the children in the work which we are trained to do. They love every child in the home as their very own.

Now, dear Trustees, do you blame us for loving them as we do?

The daily papers of last Sunday carried the announcement of the death of Mr. R. B. Campbell of Greenville. His going is a great loss to the church at Greenville and to every good cause. He was one of the ablest lawyers in the state and the soul of honor. His father, Judge J. A. P. Campbell, was a member of the Confederate Congress, of the Mississippi Supreme Court and of the Constitutional Convention, besides being a useful member of his church in Jackson. His mother was deeply interested in Christian work and left a legacy for the support of old preachers. Brother R. B. Campbell had been a leader in his church for a generation, was a great Bible teacher and moderator of the Deer Creek Baptist Association. By ability and industry he held high position in his profession and in all the state. Nearly two years ago he lost heavily in the flood after the breaking of the levee of Mississippi River. But he never complained. He set to work at the age of 74 to recover his losses. And he was unfailing in his devotion to his church. He is survived by a son and daughter and his faithful and useful wife, who was Miss Dancy.

Last year the South Carolina Baptist Convention instructed the Board of Trustees to discontinue secret fraternities at Furman University. This year the trustees came back with a lengthy written statement to the Convention respectfully suggesting that according to tradition and the charter, the trustees alone had the responsibility for and control of the University. This seems to have found favor with the Convention and the matter was apparently dropped. This raises a right nice question in the administration of Baptist institutions and the relationship of boards of trustees to Baptist Conventions. It will take wisdom and mutual confidence for its solution. Certainly details of administration should ordinarily be left in the hands of trustees, who can give time to thoroughly investigate and deliberate. But matters of policy which concern the welfare of Baptist life in the state are proper matters for conventions to pass on. The Convention appoints trustees, certainly in Mississippi and should have final authority in any matters they choose to speak on.

Editorials

THE HOME BOARD

Dr. Z. T. Cody in an able editorial in The Baptist Courier of South Carolina discusses the question of the future of the Home Mission Board of the Southern Baptist Convention, with headquarters in Atlanta. He first shows that at first natural resentment seized our people and they were not in a state of mind to consider calmly the continuance of the Home Board after the defalcation of the treasurer last August. He thinks much of what was said in criticism of the board at that time was unjust, and that now the people are prepared more calmly to face the question of continuing or discontinuing the board.

He also presents the claims of the board because of its past work and history; and the indications of present confidence as shown in the recent gift of half a million dollars to its work, the largest gift ever made to any one of our boards. He believes that the idea that the Home Board has lost the confidence of the people is much exaggerated.

It is good to have this matter discussed sanely and frankly as Dr. Cody has done. And it is very necessary for our people to think this matter through calmly and adequately before any action is taken by the Southern Baptist Convention. People have been stirred by recent happenings and some have spoken out very plainly. We are for great plainness of speech, but some thinking ought to precede plain speaking.

In certain sections of the South a good deal of criticism has been made of the Home Board before the Carnes defalcation, and it looked as if this gave these same brethren an opportunity to call for the discontinuance of the Home Board because they didn't like what it was doing anyway. It may be that some didn't like the personnel of the board or its officials. These are hardly good reasons for discontinuing the board. If we haven't the proper officials, maybe we can get them. If there are men on the board who ought not to be there, changes can be made. It is a healthy sign that we have come to the place where we can discuss the matter calmly.

One thing seems evident, the legal complications in the way of any radical changes will give time to think the matter through calmly. Whatever is done, it will take a year or perhaps several years to make changes of policy. This will necessitate deliberation. It will be well for the Convention to give a year to the study of this matter before coming to any conclusion.

There are two things which with all modesty this writer would like to say. These are things that could be said in some measure to or about all our boards, but they seem to apply with special force to the Home Board. First, the work of the Home Board, if it is continued, should be subject to adjustments from time to time to meet changing conditions. We must not be bound by traditions. We do not need to do the same kind of work or in the same way from year to year and from decade to decade. Some brethren are too much afraid of anything new. We don't have to do it just "like pap done it". The Home Board has been too much afraid of anything different.

The second thing is that this board and all boards ought to seek to do mission work of whatever kind in the bounds of the Convention wherever it is most needed, for the good that can be done to the people rather than the favor it would bring to the board. There is an ever present temptation with mission boards to put emphasis on some place or form of work which will bring popular approval to the board, rather than do the thing that will meet a real need.

Boards are like people. Indeed they are made up of people; and they sometimes do their righteousness before men to be seen of them. If some

place or form of work attracts popular attention, makes a poetic appeal to the masses, it is considered a windfall. There was a time when the Cuban mission filled the sails of our missionary ship and the popular breezes swept the whole cargo on. But it collapsed. It is better to find out what is well pleasing to God than what attracts the applause of the people.

And now having said two things we will venture on a third: Politics and sharp practice are a mighty good thing to let alone in the Lord's work. It will lead to trouble and is close kin to dishonesty.

DEALING WITH SIN

The Sunday School lessons are now dealing with subjects of most vital concern to all, the things that affect life, this present life, Christian life and eternal life. The Bible is to be studied like other books, but with a most important difference. A medical student may study his text books in order to pass an examination. But a practicing physician gets down his books and studies them assiduously because he has a serious case of illness on his hands. The latter is the way for everyone of us to study the Bible. It deals with matters of the most serious moment to us, with matters of life and death. It was written by one who knew what he was talking about. He knew man, for he made him; and he is the only one who knows how to deal with the disease of sin. He deals with it and he tells us how to deal with it.

In the first place he makes it plain that sin is an indisputable fact in human experience. Our Sunday School lesson of last Sunday is very plain on this point. The blackness of sin is shown against the holiness of God. "God is light, and in him is no darkness at all." Walking in the light and having fellowship with God is the way out of sin. The man who denies the presence of sin in himself is fooling himself, and the light of truth is not in him. This is true of the Christian Scientist who denies the existence of sin; and it is true of the evolutionist who speaks of sin as a mere relict of man's animal ancestry. Then John puts it stronger and says, "If we say that we have not sinned, we make God a liar, and his word is not in us". There can be no adequate dealing with sin that does not recognize it as a reality.

There can be no satisfactory dealing with sin that does not recognize it as a personal offense to God, the disregard of His authority, disobedience to His will, and violation of His law. Sin is lawlessness, or transgression of the law, failure to conform to it as the expressed will of a personal God. It is not simply violation of impersonal law. It is not only iniquity or crookedness within. It is not only wrong done to man. It is an offense against God. James says, "He that said, Do not commit adultery, said also do not kill." It is not a question of which commandment you have broken, but whose commandment you have broken. Sin is not simply a blunder, a mistake, not simply a crime; it is an insult to God, because it is the ignoring or disregarding of his will. Sin is dealing with God.

These things are said in no spirit of controversy with others. They are not said for academic instruction, nor for clarifying anybody's theology. They are said because if we do not recognize the reality of sin as a personal offense to a personal and sovereign God, we can never deal with it adequately.

God is the only one who can deal with it adequately. We are utterly dependent on Him in dealing with it. And yet he is dependent on us for consent and cooperation in removing it. The Physician must have the cooperation of the patient to get well. God does deal with it; either for its removal and forgiveness, or for its punishment. He cannot and will not ignore it. His love and mercy make him anxious to remove, subdue, correct it; to cleanse us and forgive us and restore us. God so loved the world that he gave

his only begotten Son that whosoever believeth in Him should not perish but have everlasting life.

As to God's method of dealing with sin the Bible is clear and explicit. The Sunday School lesson text for next Sunday contains the essential features of God's way of dealing with sin. In this lesson three things are shown. The first is God's attitude toward the sinner, his seeking for him as a shepherd for a lost sheep, his joy in the recovery of the lost. The second is that because of His love for us Christ died for our sins, died in our stead, paid the penalty and made it forever impossible for us to suffer the penalty ourselves. He condemned sin in the flesh and execution followed; atonement was made. This settles the matter of penalties, and sets us free from fear forevermore.

The third thing shown in this lesson is that God follows up the work of substitution and atonement, by imparting his own divine life to us continuously after we have been saved from the penalty of sin. He says, "If while we were enemies we were reconciled to God through the death of his Son, much more being reconciled, shall we be saved by his life". He saved us by his death and he saves us by his life. We were saved once for all by the death of Jesus on the cross and our faith in his blood. We are continuously preserved alive by his life within us, which overcomes sin. The law of the spirit of life in Christ Jesus makes us free from the law of sin and death.

Pastor W. E. Hardy is much pleased with his reception and the way the work begins at Shuqualak. Pantry, coal house and wood shed well supplied. The total budget of the church much increased and at least ten per cent increase in mission subscriptions.

Exchange: Representative Black of New York has introduced a bill in Congress which seems to be nothing less than a vicious assault on free speech and a free press. It proposes prison terms and fines for those referring to the religious creed of a candidate for a public office. Evidently the foolkiller is behind with his work.

Mrs. Mark Lowrey sends the information from the Southwestern Seminary that the Christian Workers Normal runs there from Feb. 4 through Feb. 26. This is specially for workers who cannot remain longer, but wish help in preparation for service; open to pastors, evangelists and lay workers, six days in the week. Only an incidental fee of one dollar charged. Board and room \$1.00 per day. Bring towels and bed clothes. Write Dr. J. M. Price, Seminary Hill, Texas.

AN EDUCATION FOR A NICKEL

A young girl in Mississippi asked her brother to give her the money to go to college. He told her that he could not afford it, and, tossing her a nickel, added, "Unless you can go on that." The plucky girl took the five-cent piece and bought some calico, from which she made a bonnet that she sold for twenty-five cents. It should be added that this happened several years ago. With this money she bought more calico, and made more bonnets. After she had made several dollars in this way, she determined to raise potatoes. She did all the work in the field except the plowing. The venture was a success and she had enough money to start school. She did not stop working, however, and it is not surprising that a girl of such determination was able to borrow enough money to supplement what she made. She was graduated with honor from a state college for women, attended a medical school, still earning all her expenses, got her degree, and is now a successful practicing physician in a large town in the South, and it all began with a nickel.—Selected.

"GOD HAS HAD ALL OF ME"

Wm. James Robinson, A.M., D.D.

Gen. William Booth, the illustrious founder of the Salvation Army, after he had attained international fame, was asked for the secret of his success. He hesitated for a moment, as if too modest to reply, and then humbly said: "God has had all of me". He had gotten a vision of the need of London's underworld, and had resolved to give himself unreservedly to the Lord in order to give the Lord's message to the sin cursed and neglected masses of the city. He realized that sin had made the submerged masses what they were and that Jesus Christ alone was able to cleanse them from all their sins. He found a great need and applied to it a great remedy with a devotion and energy that won the admiration of millions.

The secret of his success is the secret of all who overcome great obstacles and achieve great results. It was the consecration of a great heart and soul unreservedly to an equally great purpose. His Lord, who "came not to be ministered unto, but to minister, and to give his life a ransom for many", was his ideal service. He believed the Gospel of Christ, and was not ashamed of it, for he knew that it was the power of God unto salvation to every one that believeth. Gen. Booth determined, regardless of cost, to give this Gospel of salvation to London's underworld, and his labors were abundantly successful beyond his fondest hopes.

Millions are suffering hopelessly and unspeakably from the leprosy of sin, not knowing that the blood of Jesus Christ has power to cleanse from all sin. Society's greatest need today is for men that are willing to give themselves unreservedly unto God to minister the Gospel of the Son of God unto sinners. Consecration without reservation is the only offering that fully meets God's requirements.

Paul could have said: "God has had all of me". He did say it in the strongest and cleanest possible terms. "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

It is a burning shame that anyone claiming salvation through the merits of the blood of the Lamb would be willing or be able to say less than Gen. Booth and the Apostle Paul said. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." This Gen. Booth and Paul undoubtedly did. All who desire to enjoy their hopes and share their successes must do the same.

If we, as the servants of our Lord, truly desire to solve our problems and carry on victoriously for our Lord, we must first give ourselves unreservedly unto the Lord and then, having proven our devotion, call on our brethren to do the same. The Lord can only use men effectually who are crucified unto the world and alive unto him.

EXCUSED FROM GIVING TO MISSIONS?

Those who believe that the world is not lost and does not need a Saviour.

Those who believe that Jesus Christ made a mistake when He said, "Go ye into all the world and preach the gospel to every creature."

Those who believe the gospel is not the power of God, and can not save the heathen.

Those who wish the missionaries had never come to our ancestors, and that we ourselves were still heathen.

Those who believe that it is "every man for himself" in this world, and who, with Cain, ask, "Am I my brother's keeper?"

Those who believe they are not accountable to God for the money entrusted to them.—Moody Monthly.

Fritz Kreisler, the world-famed violinist, says: "I never look upon the money I earn as my own. It is public money. It is only a fund entrusted to my care for proper disbursement. I am constantly endeavoring to reduce my needs to the minimum. I feel morally guilty in ordering a costly meal, for it deprives someone else of a slice of bread—some child, perhaps, of a bottle of milk. My beloved wife feels exactly the same way about these things as I do. You know what I eat; you know what I wear. In all these years of my so-called success in music we have not built a home for ourselves. Between it and us stand all the homeless in the world!"

WHOSE RAILROADS?

The service performed by the railroads of this country in 1928 was of unquestioned excellence. There was no waiting for transportation. Business was unhindered by any handicap of inadequate or sluggish railway service. The last year also witnessed continued and improved efficiency and economy in railway performance.

The railroads enter the new year with a splendid record of accomplishment on behalf of the public. In looking ahead, however, one grave danger is seen. That is the danger that the continued depression of railway earnings may render the railroads unable to provide fully satisfactory service.

The men who direct the management of American railroads are frankly concerned over that prospect. Business men ought to be concerned about it, too.

Business men have an important stake in the efficiency and progress of the railroads. The railroads exist for no other purpose than to serve them, and railroad service is indispensable to them.

The railroads are customers for vast quantities of material, equipment and supplies. The wages they pay their employes are spent for the things business men make and sell. Their taxes diminish the tax burden which business men would otherwise have to bear. Their earnings are paid to their owners, including many business men directly and all business men indirectly.

If, in the light of these facts, the railroads are not the business men's railroads, whose railroads are they? Where shall the railroads look for assistance in the solution of their problems, if not to the business men of the country?

Constructive criticism and suggestions are invited.

—L. A. Downs,
President, Illinois Central System.

WANTED—BIRTHDAY GIFTS

March 6th, 1929, will be the tenth anniversary of the opening of the Baptist Sanatorium for the treatment of tuberculosis at El Paso, Texas. It is also the birthday anniversary of the Superintendent and founder of the Sanatorium. Some of the friends of the Institution and of the superintendent are planning to make the tenth anniversary celebration the occasion for birthday gifts—not to the superintendent nor to the sanatorium directly, but to the endowment fund, the income of which will be used for the care of indigent and semi-indigent cases.

The sanatorium now does a large amount of charity work on a part pay basis, but its deficits, caused in part by this work, must be paid by the Home Mission Board. The Home Mission Board is already deplorably in debt and cannot conveniently provide money for these deficits. The San-

atorium has recently received several contributions for endowment ranging from less than two dollars up to about \$250.00 each.

The friends of the sanatorium and of those afflicted with tuberculosis hope that many such gifts may come in so that on the Sanatorium's tenth birthday the endowment will have reached a considerable sum. The Baptist denomination promised the Sanatorium a half million dollars endowment but this was never paid in. Failure to receive that half million caused all of the Sanatorium's financial difficulties.

Persons desiring to make contributions to the endowment can make checks payable to the Baptist Sanatorium, El Paso, Texas, or can write Superintendent H. F. Vermillion for endowment notes which will be sent. No campaign for endowment will be made at this time but voluntary gifts or notes in any amounts will be gladly received from individuals, W. M. U.'s, churches or other organizations.

MRS. JANIE LOWREY GRAVES

The following was copied from The Fortieth Anniversary Book of Pooi To Academy, Canton, China:

The same year that Pooi To Academy was born Mrs. Janie Lowrey Graves arrived in China. Pooi To's fortieth anniversary is also Mrs. Graves'. Mrs. Graves had already had a useful career in the Homeland before she came to China. While Mrs. Graves is facing the sun-set of life, Pooi To is still in the glow of the morning and her age only increases her ability for service to young lives. And now Pooi To does not forget that nearly thirty-five of the forty years of our grand lady, "Mother Graves", were given to Pooi To.

Mrs. Graves was born in Kossuth, Mississippi, July 23, 1854. Her father was a Baptist minister and her mother was a quiet, earnest Christian woman who impressed her personality upon her eleven children.

Receiving her early training in the public schools of her state, Mrs. Graves later attended Pontotoc Girls' Seminary and Blue Mountain College, from which she was graduated in 1875.

Rev. John Sanford, to whom Mrs. Graves was married in 1875, lived less than two years, so in 1877 she began teaching in her Alma Mater, remaining there until 1881, when she resigned to take up work among the Chinese residing in San Francisco. During the time she was teaching in Blue Mountain College Mrs. Graves' interest in missions deepened into a firm conviction to come to China, but there was no opportunity for her to come at that time. But, in 1888, the opportunity did come and Mrs. Graves arrived in Canton on the tenth of January of that year.

In September, 1889, Mrs. Graves began her work in Pooi To Academy, and from that time until June, 1923, she gave unsparingly of her time and strength to the school, most of the time being principal. The next year after beginning the work in Pooi To she became the wife of Dr. Rosewell H. Graves, to whom she was a true help meet until his passing away in 1912.

But the efforts of Mrs. Graves were not altogether confined to Pooi To Academy. She helped to found and has been largely responsible for the work in the Mo Kwong Home for Blind Girls during its career. Also from the time that she first arrived in China Mrs. Graves engaged in evangelistic work in connection with the Wai Oi (Pat Yeuk) or First Baptist Church of Canton, which is also known as Graves Memorial Church, in honor of her distinguished husband.

Now, after these forty years of service, Pooi To gratefully acknowledges her debt to dear Mrs. Graves, who nurtured her in infancy, watched over her and guided her in the days of youth, and has been a constant friend even unto the days of her greater usefulness. It is an inspiration to know that Mrs. Graves is still with us in the beauty of her old age which is ever radiant with the spirit of youth. God bless her.

—A. G. R.

A PLEA FOR A BETTER UNDERSTANDING AMONG THOSE WHO ARE ONE IN HEART AND IDEALS

J. W. LEE

In the last half of 1928, the moral and Christian forces of the South passed through a very unfortunate experience.

Some sores were left in the hearts of many good men and women as a sad result of said experience.

I refer to the wounds inflicted in the presidential campaign.

I would not under any circumstances knowingly make the wounds bleed afresh, nor retard a natural healing by Father Time. This article is a sincere and honest effort to hasten the healing.

There were at least three groups of voters: viz: The Pro-Smith group; The Anti-Smith group; and the Anti-Republican group. Let the reader pause and think for a moment of the meaning of the terms I am using to designate these three groups.

The Pro-Smith group are those who favored Governor Smith's nomination as well as his election. They wanted him elected for the same reason that Raskob and many other wet Republicans deserted the Republican party and rallied to the Democratic nominee.

They hoped through the election of Governor Smith that the eighteenth amendment could be repealed and legalized whiskey traffic restored. We can never compromise with this group of voters whether they be labeled Democrats or Republicans.

Intoxicating drink is the enemy of everything that is good and the struggle with those who would legalize its sale, whether the saloon or government dispensary, must never cease.

The hour when I cease to oppose the liquor traffic will be the hour when the undertaker is sent for.

I make no plea for the Pro-Smith group. I do plead with all sincerity for the other two groups; viz: The Anti-Republican group and the Anti-Smith group.

They are not in reality two crowds differing in their love for the South and Democratic ideals. They are in reality one great philanthropic body of moral and Christian men and women, one in aim, one in political ideals, one in their love for the good of all mankind, one in their opposition to the whiskey traffic, one in their desire for white supremacy, one in heart and one in their desire to promote real Democratic principles. Their judgments differed and their consciences clashed in the campaign. In the conscientious discharge of what they thought was best and most practical both groups inflicted wounds in the hearts of some in the other group. In my judgment these wounds would quickly heal and hardly a scar would remain of these two groups perfectly understood each other.

The Anti-Republican group was not Pro-Smith. They opposed his nomination. They were embarrassed and even grieved when he was nominated.

They were still more embarrassed and worse grieved when he bolted the prohibition plank in the Democratic platform and conducted a campaign against the eighteenth amendment and in favor of its repeal. They did not approve the act of Governor Smith when he selected Raskob, a wet Republican, as chairman of his campaign committee.

Raskob greatly embarrassed this Anti-Republican group when he announced that he had deserted his own party and accepted the chairmanship of Governor Smith's campaign committee because of his desire to help Governor Smith "rid the country of the damnable affliction of prohibition". The truth is that almost every utterance of Mr. Raskob was embarrassing to them.

They did not approve the acts of the Pro-Smith crowd in throwing rotten eggs at and denying public parks to the Anti-Smith speakers. They

voted for Governor Smith not because he was their ideal, but because they desired to preserve the Democratic party. They believed the Democratic party was the best channel through which the best service could be rendered to the greatest number and to desert it now might result in its destruction.

They felt like a vote for Hoover was an endorsement of the wrongs done by two cabinet members in Mr. Harding's administration and it was unthinkable to them to endorse such conduct.

They further felt like a vote for Hoover was a vote for political equality with the negro in the South and such a thought to them was repulsive to their race pride.

They were honest opponents of the whiskey traffic, but they thought it better to have Governor Smith in the President's chair and then resist his efforts to restore the legalized whiskey traffic than to elect a Republican. In their judgment, Governor Smith with all his objectionable qualities would make a better President than a Republican.

Who can say beyond all question of a doubt that these Anti-Republicans were entirely wrong in their judgment?

It will take the official conduct of Mr. Hoover the next four years to prove unquestionably that their judgment erred.

I beg that they be given full credit for sincerity of heart and honesty of purpose.

I now plead for the third group; viz: The Anti-Smith Democrats.

They were not Republicans. They were heart and soul Southern Democrats, but they had spoken through their respective religious bodies, viz: the Presbyterian synods, the Methodist Conferences and Baptist Convention pleading with the political conventions and begging them not to nominate men of Governor Smith's type. Their pleading fell on deaf Democratic ears and their requests were denied, if not defied.

These Anti-Smith Democrats could not vote for Governor Smith without crucifying their consciences. They could not bring themselves to believe that a man born in the slums of the largest city of the world and whose official record on the prohibition question was in line with the influences of his environments could possibly be true to the highest and best American ideals.

Governor Smith said in his speeches that the election was a referendum on the liquor question. The Anti-Smith group took him at his word and cast their vote accordingly.

Their sense of honesty revolted at the wrongs done by two members of Mr. Harding's cabinet, but their vote for Hoover was to them no more of an endorsement of said wrongs than joining the Baptists is an endorsement of the theft of Carnes or the heresies of Harry Emerson Fosdick.

Their race pride was humiliated by the fact that a negro dispensed the Federal Patronage in Mississippi and every noble impulse in them revolted at the thought that said patronage was bought and sold, but the Federal Government was prosecuting Howard and his confederates at the time and the Anti-Smith group intended their vote for Hoover as an endorsement of the prosecution of Howard and his confederates rather than an endorsement of their official conduct.

They loved Democratic principles, but felt that a vote for Hoover was no more a repudiation of Democratic principles than his appointment as Food Administrator by President Wilson was a repudiation of Democratic principles. The Mr. Hoover that the Anti-Smith Democrats voted for is the same Mr. Hoover the Democratic President appointed Food Administrator.

In New York City there are schools in which negro teachers teach white children. There are some dance halls in which both races dance together. The New York laws permit negroes and whites to marry. Governor Smith with his great influence never tried to change these conditions. Therefore, the Anti-Smith Democrats felt that a vote for the Governor of New York

was as much an endorsement of social equality as a vote for Mr. Hoover was an endorsement of political equality. In the North both parties practice political equality. In the twelfth congressional district of Mo. the Democrats nominated a negro to succeed a white Republican. In New York City there are negro officers with a white woman as stenographer. In view of these conditions the Anti-Smith Democrats felt that neither national party could be considered strictly a white man's party.

In their honest opinion it was simply a case of "the pot calling the kettle black".

Who will say that beyond all question of a doubt the Anti-Smith Democrats were wrong?

We will have to wait four years before the Anti-Republican group or the Anti-Smith group can say to the other: "I told you so".

In the meantime, each group should give the other group credit for being perfectly sincere. Neither should impugn the motives of the other. These groups did not differ in their judgment as to what the Houston Convention should have done.

They honestly differed as to what was best to do after the Houston Convention acted. Neither group aided in bringing about the conditions which made them oppose each other. The opponents of the eighteenth amendment, aided by some politicians, are responsible for the situation that divided, for the time, the moral and Christian forces of the South.

These two groups should remember that their interests are one, and that their moral and Christian ties should be more binding than political ties.

Since they are one in their ideals and purpose, I plead with them to be one in their feelings one toward the other. I plead with both these groups to open wide their eyes and try to see their differences from the standpoint of the other, remembering the words of the Apostle: "Love suffereth long and is kind—doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things".—(1 Cor. 13:4-7).

I say again: I sincerely believe if these two groups understood each other better their sores would quickly heal and not even a scar be left. "So mote it be."

REDUCTION OF THE FOREIGN BOARD DEBT DURING 1928

By T. B. Ray

On January 1st, 1928, the Foreign Mission Board set up its debt at a total of \$1,145,000.00. On January 1st, 1929, this debt stood at \$965,000.00, a net reduction of \$180,000.00 during the year.

This is the first time in many years when our debt has fallen below the million dollar mark.

This encouraging show has been made by applying to the reduction of the debt ten percent of our receipts from the Co-operative Program and all special gifts for debt reduction, and the sale of a piece of property in Budapest, Hungary, for \$90,000.00. Several years ago the Board bought this Budapest property for \$12,500.00, and had not yet been able to use it. We do not know how much has been given in the special Christmas Thank Offering. The reduction of our debt by practically \$200,000.00 during 1928, was accomplished by following the regular plan outlined above. Of course the amount given in the Christmas Thank Offering will reduce the debt that much more.

The Foreign Mission Board is thoroughly committed to the matter of paying off its debt at the earliest moment possible, and will continue to apply on its debt ten per cent of Program receipts all special gifts made for reducing the debt and anything it can realize from the sale of unused property abroad.

We have made a very creditable showing during 1928. The way to accelerate this debt re-

duction during 1929 is for the churches to give much more on the Cooperative Program, and more gifts designated especially for the debt reduction. We believe that sales of property abroad will augment the amount very appreciably, and by all cooperating together we can take a long stride towards clearing ourselves during 1929 of this great burden which has oppressed us for so many years.

Of course every one must realize that we must get this grilling process of debt payment off our hands just as quickly as possible, because in order to make the scheme of debt reduction practicable we have had to reduce by an appalling amount the sum we are actually putting into the prosecution of the work abroad. May this process soon be over through the generosity of our people, and our Board set free to build up the work already laid out abroad and seize more of the opportunities that our curtailed appropriations are forcing us to neglect in all fields.

BAPTIST WORLD ALLIANCE SUNDAY FEBRUARY 3, 1929

An Appeal to Baptists of All Lands

There is no central authority to lay down customs and regulations binding upon Baptists. Our organization is voluntary and fraternal; our unity rests not on law, but on love.

It is the more impressive and significant that observance of "Baptist World Alliance Sunday" has become in many lands a fixed custom of the churches as a whole. The Executive Committee of the Baptist World Alliance hope that it may become universal, so that on this Sunday our people in every part of the world shall draw together in prayer and praise and testimony.

No special form of service is suggested. Nor is the alliance making any financial appeal in connection with the day. We merely plead and urge that the first Sunday of February shall be observed by the churches in all continents as a

Day of Thanksgiving and Prayer for our world-wide brotherhood, and of emphasis upon our distinctive principles and witness.

There is much for which to give thanks as we look back upon the year 1928. The wonderful unity of our people revealed in the great World Congress at Toronto; their growth in numbers and influence in many parts of the world, especially in the U. S. A. and South America; the completion of a hundred years of blessed mission service in Burma, and of half a century in Congo-land—these are among the obvious reasons for thanksgiving. The Bunyan Tercentenary has also called public attention to Evangelical and Baptist teaching, and we are thankful to God for the far-reaching influence which this great Baptist has exercised.

There is much for which to pray as we look back upon the year 1928. Materialism, theoretical and practical, is rampant in many lands. Love of pleasure, and indifference to the claims of God characterize multitudes. International relations are not based on justice and love; class selfishness and individual self-seeking abound. The professions of "religious" people are too often formal; and what is called "Christianity" is associated with sacerdotal, sacramentarian and superstitious elements. The clamant needs of the heathen world call for the united prayer of all our people. But there must be no pharisaism in our approach to God. Have we in our own Church life and in our personal life understood and accepted our responsibilities? Are we true to the heritage we have received? Are we seriously setting ourselves to work for the Reign of Christ in the whole life of men? Are we abiding in fellowship with the Lord, without whom we can do nothing?

In the choice of hymns, in the thanksgiving and prayer, in the sermons of Sunday, February 3rd, 1929, let there be a stress upon the world-fellowship of the Baptist people in thanksgiving, in petition, and in resolve. Let us together draw

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget
"Every member of every church contributing every week to every cause, in proportion to his ability"

Churches That Will Be Included In My Stewardship Itinerary During 1929

A number of brethren have said to me, "When are you coming to our church for a Stewardship Institute?" In every instance my answer has been, "I am coming when you ask me to come". Others have asked, "Are you going to include us in your itinerary this year?" And, to these I said, "That depends upon whether or not you invite me to do so".

Judging from the questions referred to above, I take it that some of the brethren think that I, make out my own itinerary; that I decide on which churches I want to hold institutes in and that I simply notify the churches when to expect me. If, therefore, I do not come to them, they think it is because I prefer being with some other church. If these brethren think this, they have the wrong idea.

Many churches would doubtless welcome me should I, without having made an engagement notify them that I would be present on a certain Sunday to begin a Stewardship Institute, but I shall not do so. I shall not go to any church for an institute until after I have been invited to do so, because: 1. Our work is not something separate and apart from the work of the churches. Our denominational work is the work of the churches, and we denominational workers are employed to help the pastors and laymen with their work. 2. Since each local church is a separate, complete church with her own pastor, deacons and other leaders, no outsider has a right to go in and help do her work except by invitation of the pastor or church. 3. I believe that when a church or pastor really wants my help they will ask for it. If they do not want an institute, they would not cooperate with me should I undertake to conduct one in their midst, and without their cooperation I could accomplish but little. Therefore, as I see it, it would be unwise for me to undertake to conduct an institute in any church until after the pastor or church had requested me to do so.

I have never as yet gone to a church for an institute except by invitation. If, therefore, I have not visited your church, it is not because I haven't wanted to—it's because you haven't requested me to do so, or because I was already engaged when you asked me. Many churches invited me to be with them last year, but I could not because they waited too late to invite me. I was already engaged for the time they wanted me.

If any church or pastor wants me for a Stewardship institute during 1929, write me to that effect. Some of the brethren have said to me, "We want you with us this year. We have no preference as to time. Just write us when you can come and we will be ready for you." Others have asked me to be with them on certain dates. If you want me at any certain time, state the day on which you want the institute to begin and I will hold that date for you unless I am already engaged. If I am already engaged, I will let

near to God that, strengthened in Him, we may with one heart and purpose fulfil the tasks of our high calling, so that—to adopt the phrase of the great leader so lately called home—"Baptist Life in the World's Life" may be worthy of the grace of God that has appeared in our Lord Jesus Christ.

John MacNeill,
President.
J. H. Rushbrooke,
General Secretary.
Clifton D. Gray,
Honorary Associate Secretary.

you select another date. By all means, if you want me—let me know that you want me, and we will get together on a date.

I have been, and I see no reason why I should not continue, accepting the requests as they come in. My policy with reference to engagements is—first come, first served. All the churches in the State need this work. Therefore, the first church that asks for a certain date gets it regardless how large or how small the church is.

Therefore, if you want me this year, let me know as soon as possible so we can settle on a date.

I received a letter from a pastor last year on Wednesday stating that his church had voted unanimously for me to be with them for an institute and that they wanted it to begin on the following Sunday. As it happened, I had been engaged for that Sunday five months, and, of course, could not accept that invitation. One church planned for their institute five months ahead. The other church planned for theirs only seven days ahead. How far ahead are you going to plan for yours?

I am frequently asked such questions as these: 1. "When you go to a church for an institute, do you expect the church to take up a free will offering for you?" My answer is, "No". The church will not be expected to take up a free will offering, or any other kind of offering, during or at the close of the institute." 2. "Do you expect the church to pay your traveling expenses when they invite you to visit them and conduct a Stewardship Institute for them?" My answer is, "No. The churches are not expected to pay my traveling expenses." 3. "What would it cost us to have you come and conduct a Stewardship Institute in our church?" My answer is, "When I go to a church for an institute, the church is expected to take care of me during the institute—that's all. Some churches have one of the members to entertain me in their home. Other churches arrange for me to stay in the hotel, and in that case they pay my hotel bill."

The churches that will be included in my stewardship itinerary in 1929 will be the churches that ask to be included. If you want yours included, please let me know. —G. C. Hodge, Jackson, Mississippi, Box 520.

What Is A Boy?

"He is the person who is going to carry on what you have started." "He is to sit right where you are sitting, and when you are gone attend to those things which you think are important. You may adopt all the policies you please, but how they will be carried out depends on him. Even if you make leagues and treaties, he will have to manage them. He is going to sit at your desk in the senate and occupy your place on the supreme bench. He will assume control of your cities, states and nations. He is going to move in and take over your prisons, churches, schools, universities and corporations. All your books are going to be judged, praised and condemned by him. All your work is for him, and the fate of the nations and humanity is in his hands. So it might be well to pay him some attention.

—Meadville, Penn., Kiwanian.

Pastor W. A. McComb of the First Church of Gulfport most highly commends Rev. J. H. Gunn of Long Beach, Miss., to any church needing a good pastor. Bro. Gunn is about 34 years old, graduate of Mississippi College and the Southern Baptist Theological Seminary, Louisville, Ky., and has successful experience as pastor. He has a wife and three children. He is a lovable man, with a clean record and bright future.

Mississippi Woman's Missionary Union

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Ruby Anniversary Reports

A number of Ruby Anniversaries reports have come in that should find a place on this page. Our Miss Traylor furnishes two today, one from a Sunbeam Leader, the other from a Y. W. A.

Then we are giving you below the report from the Clinton W. M. S. for the year. Not all of it; I asked Mrs. Lipsey why she did not include all they had done, and she replied, "I was giving only the Ruby Anniversary accomplishments". Your Secretary chooses to add a line however. We all remember that Clinton Society has quite a number of ministerial students wives, struggling to make homes for their husbands as they secure an education. And Clinton has not many, if any, citizens of wealth—that is as applied to this world's goods. But how rich they are in Kingdom commodities!

The Society gave more than \$5000.00 this past year. The membership numbers sixty.

The Ruby Anniversary At Clinton

Three months ago we talked together in our W. M. S. about our Christmas Offering, planning to make it as large as possible. Each member was given a little Christmas box to collect her Christmas Offering in and we tried to keep the Offering always in our minds. It was suggested that we should give one fourth of a perfect Ruby but we saw a possibility of doing better than that. On the first meeting in January, the full report of our contributions for the Year was brought by our Treasurer, Mrs. D. M. Nelson, and the Christmas Offering was \$333.34 one third of a perfect Ruby! It must be said that we have in our society several women who delight in generous gifts. So that it is true of them, as Paul said of the Churches of Macedonia that "According to their power, yea and beyond their power, they gave of their own accord". Further we have many women who are deeply interested in Missions, and it was of their happiness to contribute of what they had to this cause. Our full Ruby Anniversary gift for the year is \$2850. This has come without great stress, and in spite of sickness and bereavement and difficulties of various kinds. We thank God and take courage, thanking Him most of all for the spirit of love and cooperation which characterizes our Society.

—Mrs. P. I. Lipsey, Pres.

Dear Council Friend:

As the tiny nephew of my land-lady says: "Appy U Ear to U"! Truly I do hope that it will in many ways be the most satisfying year which you have ever experienced both personally and in W. M. U. leadership and that it will lead on to far better years.

To be sure it may seem strange to speak of any year being better than 1928, our glowing "Ruby Year". However, no matter how great the victories of that wonderful year they are not "sufficient unto themselves" but are forever woven into the history of Woman's Missionary Union and as history must ever serve both as foundation material and as an impetus to larger, finer activity. Ever will they urge: "What has been done, can be done" and "Build thee more stately mansions (in the Father's House) oh my" Union!

Personally, I hope that as Council members will gratefully and zealously conserve all these

victories. In so doing we will perhaps find it well to lay constant emphasis upon: enlistment, fostering, tithing, giving, mission study classes, reaching Standard of Excellence, maintaining Graded W. M. U's., personal service, League of Intercessors, subscribing for and using ROYAL SERVICE and WORLD COMRADES, seasons of prayer. Of course you know that the Southern Baptist Convention is laying special emphasis upon stewardship this year. Each of the twelve interests mentioned above is vitally connected with Christian stewardship.

In closing I want also to lay upon your mind and heart the strategic place which the month of January occupies with reference to the Standard of Excellence. As you know, it is necessary in order that a Graded W. M. U. be A-1 in 1929 that each of its five required organizations attain A-1 on its respective standard and also that each of the five shall be alive and functioning each of the twelve months of 1929. Will you not, therefore, urge your constituency right now in January to organize and foster societies among the women and young people? Similarly zealous labor is urged in behalf of all weak societies and of unenlisted women and young people even though their church is far from maintaining a Graded W. M. U.

—Kathleen Mallone.

Fine Reports

Below I am giving excerpt from letters that encouraged me and I trust will help some one else to see the worthwhileness of an interested leader:

"I cannot get all my report on Report Blank. As you see I have 31 Sunbeams. Twenty eight of them own and wear the Sunbeam pins, all are active and take part on program except one little girl who is having her back straightened.

Our Lottie Moon Christmas Program was very interesting. I used the full program you sent with some things added. Twenty six of them took part and learned all about Miss Lottie Moon's life. We gave \$5.00 at this meeting. In order to carry out my plans for this program I had to visit 8 homes and tell the mothers the 'whys and etc' about Lottie Moon Christmas Program and offering. I haven't lost a one, except the five who moved out of town, and each one's interest has grown."

From a Y. W. A. Leader:

"I am enclosing our last report for 1928 for our Y. W. A. I am so proud of them and the wonderful record they have made during the entire year. They are the "peppiest" bunch we have and not likely to die soon. We organized last January with 12 members, gained seven but lost three by moving away, so our present membership is sixteen. We have had twelve missionary programs, observed our three special seasons of prayer and gave \$31.10 to these as offerings. We have had one mission study class, we have had some form of organized personal service every month during the year; sending a box to the orphanage valued at \$12.00, a box to missionary family for Christmas \$9.00 and various gifts to poor \$15.00. Have given \$33.91 to aid in building room to parsonage and \$100.00 on church building fund. These gifts of course are over and above any gifts given through our church budget.

We have had an average attendance of eleven

throughout the year and have reached all points in the Standard of Excellence."

—Tunica Y. W. A.

Called Home

Mrs. J. G. Jackson, Corresponding Secretary of Arkansas W. M. U., was called home last week. The call came suddenly. Her response was immediate and joyful. Few Secretaries of our number could be missed more than will she be missed. Her quiet demeanor, dignified presence, unflinching smile and gentle voice will linger long with her sister co-workers. When she spoke we listened attentively for she was full of wise and helpful suggestions. For more than fifteen years she has proved a power in the leadership of Arkansas. Our deepest sympathy goes out to our sister State. The splendid daughter and the six fine sons who leaned hard on "Mother" because of her wise council have our heartfelt sympathy as well. The great host of friends whom she had helped throughout the years are already missing her loving ministrations. This humble Secretary feels a peculiar and personal loss because of her unflinching kindness. But we do rejoice that her joy is complete and glorious.

"Thy Kingdom Is Coming"

The W. M. U. hymn for the year leads me to wonder how many of our Baptist women truly want to have a part in bringing in Christ's Kingdom? I fear not many, when I think of the number of our home and foreign missionaries who have been taken off of their fields of labor because Southern Baptists are selfishly spending their money on themselves and not giving to missionaries as they should. The great majority are not even paying God His tenth.

Then often in the same town where these Home Board mission stations are, the missionary in charge will plead with the women of the missionary society to come and help her with the work. The majority of the women do not seem to be interested in the work and will even refuse to come on Sunday afternoon and teach a class in Sunday school because they want to go pleasure riding. How sad the missionary's heart is as she realizes that members of the missionary society would rather go riding than have an opportunity of leading lost souls to Christ. She goes to the "Mission" alone and tries to teach in one class all the boys and girls from three years old up. She can't do her best, and, the larger boys and girls complain because they can't be divided into classes.

Oh, how we need every day to take a new view of Calvary and of the ripe harvest fields at home and in foreign lands and then, gratitude to God for His "unspeakable gift", gladly give of our time and money to advance His cause. Yes, His Kingdom is coming, but how many of us are going to have a part in bringing it in? Let us pray, pray, pray that laborers will be sent into the white harvest fields and let us say with Isaiah "here am I, send me".

—Carolyn Miller.

Brother C. E. Welch is in a quandary. He was called to another field and offered his resignation at Inverness. The church by unanimous vote refused to accept his resignation. What would you do? He is not up in the air, but we do not know what he is going to do.

The Baptist Record

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R. B. GUNTER, Cor. Sec'y
P. L. LIPSEY, Editor

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which must accompany the notice.

East Mississippi Department

By R. L. Breland

Gone On Before

So many dear friends have gone
on over into the land beyond the
river of death recently and my heart
is sad. Space will not permit the
mentioning of all of them, but a few
that are so near to my life have gone
home that I will take space to say a
word about them.

Mrs. J. A. Thomas

Mary C. Thomas departed this life
at her home near Philadelphia on
the 11th day of this month. An in-
vitation came from the heart broken
husband to come and attend the
burial, and I never regretted the fact
that I could not do so hardly so
badly in my life. Mr. and Mrs. Jim
Thomas were among the best friends
that this poor preacher ever had.
They stood by him so nobly while
he was their pastor for 11 years at
Neshoba. They were like father and
mother to me in feeling and in in-
terest. But she is gone home and
dear Bro. Thomas is left desolate in
his old age, 85. Sister Thomas, for-
merly Mary C. Henry, was born Feb.
2, 1845. She married J. A. Thomas
Nov. 10, 1873. Six children blessed
this good home. She joined the Bap-
tist Church after she married and
was one of the most faithful mem-
bers that I have known. She read
her Bible through again and again,
and was a tither. She loved her Lord
and believed His word. I have no
doubts as to her being at peace with
God. She is not dead, but sleeping.
May the Lord comfort her dear hus-
band and the children.

Mrs. J. T. Dollahite

Catherine Dollahite was born in
Yalobusha County, at Scobey, Jan.
24, 1879, the daughter of Mr. and
Mrs. J. K. Duke. She married J. T.
Dollahite Feb. 24, 1875. Six chil-
dren were given to them, five still
living. She was baptized into the
fellowship of old Reboeth Baptist
Church in 1866, as was also her hus-
band, under the ministry of Eld.
James G. Hall, a pioneer Baptist
preacher. She was faithful in the
service of her Lord and was loved

by all who knew her. She was a
member of Elam Baptist Church
when death came, having lived most
of her life in that community until
she and her husband had to give up
keeping house a short while ago.
Since that time they have lived with
their son, J. E. Dollahite and fam-
ily, who were very devoted to the
old people. Of the son it is said,
"He is such a kind and devoted son,
so thoughtful of his mother at all
times"; and of the daughter-in-law
it was said, "Genie's wife was as de-
voted to her (Mrs. Dollahite) as an
own daughter, and gave her every
care and attention". She died at
Durant Jan. 2, 1929, and was buried
at Oakland the following day. Dear
Brother Dollahite is sad and lonely,
but we know where to find her. May
the Lord comfort and bless the hus-
band and children.

Brother W. J. Weeks died at his
home near Mathiston Jan. 8. Sorry
that I could not, in response to a
call, attend the burial of this good
man at Fellowship, where I was pas-
tor for several years. He was a life
long Baptist and a good man. He
leaves a devoted wife and a number
of children to mourn for him. Their
greatest consolation in this sad hour
is in the fact that he was prepared
to meet his Savior in peace. May
the Father be with them in this dark,
sad season.

Mrs. Mary Dew Pate died Jan. 9,
at the home of her daughter, Mrs.
Branum. Her husband, Jimmie Pate,
an uncle of Mrs. R. B. Gunter, died
54 years ago. She was a faithful
member of Hopewell Baptist Church,
Yalobusha County, and had been for
years. She was a good woman and
loved by all. Her body was laid to
rest in the Coffeeville Cemetery aft-
er services by the writer. May com-
fort come to the daughter and other
loved ones. Mrs. Pate was born in
North Carolina, Aug. 3, 1843.

Miss Emma B. Spurgeon died at
the home of her father, Wm. Spur-
geon, Jan. 5th, and was buried at
Clear Springs the 6th. She was 17
years old. She confessed Christ as
her Savior last October when the
writer was conducting a revival at
Clear Springs, but owing to poor
health and cold weather she was not
baptized. She was a good girl and
popular with her acquaintances.
Seems that she died all too soon, but
the Father knoweth best. Sympa-
thy is extended to the bereaved par-
ents and other mourning ones.

Mrs. Caroline Jones, nee Gum, de-
parted this life Dec. 26, 1928. She
had been a widow for many years
and lived with her son, Lee Jones.
She was born Jan. 29, 1844. She
had been a member of Elam Baptist
Church for many long years and her
body was laid to rest in the ceme-
tery there. Everybody spoke of
"Aunt Caroline" as a good woman
and all loved her. She leaves one
son and one brother, Mr. Willis Gum,
who is now seriously ill at the age
of 81, to mourn for her. We shall
meet her again some sweet day in
the Father's house.

Notes and Comments

In a letter from Rev. E. J. Hill,
Memphis, we find these words: "We
came home from hospital yesterday
(10th), Thomas and I. He had a
very close call in an auto wreck but
is doing well. I am better also." Glad
to know that they are on the
road to recovery.

A new year has dawned upon us.
The old one is past and for ever
past, with its successes and its fail-
ures. What we have written we
have written, and there is no chang-
ing the record. As the book was
closed on Jan. 31, so will we meet it
on judgment day. The year ahead
is composed of new pages. Day by
day we are to write the record of
our lives on the pure white leaves
of life's book. What we write on
those pages we will meet at the
throne of judgment, so do not put
anything into the record that you do
not want to face in the judgment,
for face the record we must. We
may hide the record from man's eyes
but we cannot hide it from the eyes
of the recording angel who writes
on the pages of white. Our daily
life, then, is a solemn reality since
we must meet it again. What man-
ner of lives we should live day by
day as the angel makes up the rec-
ord for the Judge. "What shall that
record be?"

Speaking of records, I wonder
what our record on the matter of
giving to the Lord's cause will be.
Am I treating my Lord as honestly
in the matter of returning unto Him
the things that are His as I want
others to be honest towards me? That
is the guide to go by in dealing
with the Lord as well as in dealing
with our fellows: "Do unto others
as you would have them do unto
you" is an old adage based on Scrip-
ture. A failure to do that in deal-
ing with God or man is dishonesty
and will be a poor show in the great
day of judgment. If Baptists dealt
with God under that rule, as all
Christians know they should, there
would be no lack of funds to carry
on the Lord's work, no debts on any
of our boards or institutions. Bet-
ter be careful how you deal with
God for you must face Him and the
record in the judgment. Many who
are strictly honest with their fellow
men are woefully dishonest in their
dealings with God. That is remark-
able.

PASS CHRISTIAN

Just a word about my reception
on the coast. The first Sunday in
this month I preached in Bay St.
Louis. It was a cold day, but we
had two good congregations and two
good services. Some of the best peo-
ple on the coast live in Bay St.
Louis and are members of the Bap-
tist Church. You are going to hear
from the Bay St. Louis Baptists.
They are already talking about a
better location and a new church
building.

Yesterday was my first day in
Pass Christian. It was a great day
in many respects. Two good serv-
ices morning and evening. In the
afternoon at three o'clock the corner-

stone of our new building was laid
with appropriate ceremonies. A
splendid crowd from Gulfport,
Hantsboro, Long Beach and Bay St.
Louis, and Pass Christian was pres-
ent. The song service was led by
Mrs. W. R. Cory. The devotional
was conducted by the pastor. Then
Brethren D. E. Hatter and W. R.
Cory spoke for the church. Brethren
W. C. Hamil, P. S. Dodge, J. H.
Gunn, and J. M. Edwards repre-
sented the pastors of the coast.
Brother McComb was unable to at-
tend on account of a funeral. Breth-
ren J. L. Taylor, Judge D. M. Rus-
sell, and others spoke fitting words
on behalf of the laymen. It was in-
deed a happy hour. Then Brother
Hatter presented Mr. Victor Hansen,
the contractor, who, after a few
words about the building, placed the
corner-stone. Praise God From
Whom All Blessings Flow was sung
and a happy crowd of Baptists
turned homeward feeling that a new
advance had been made on this great
coast country. It is a wonderful
country. I am more and more in
love with it every day. I am happy
in my new work. My reception has
been lovely. I haven't met a single
frown. Everybody seems glad to
have me here and I am glad to be
here. We hope to enter our new
church the second Sunday in Feb-
ruary. It is going to be one of the
most attractive church buildings on
the coast. It will take care of our
needs for the next four or five years
unless Baptists keep coming here so
that we will have to enlarge. Two
good Baptist families have moved
here within the last week. But we
have plenty of room on our wonder-
ful lot to expand all we can.

—W. S. Allen.

She: "You never hear of women
cashiers embezzling or running off
with their employer's money."

He: "Not often, but when it does
happen, they take the employer,
too."

"Here's my bill," said the surgeon.
"Wish you would pay down \$100 and
then \$25 per week."

"Sounds like buying an automo-
bile," said the patient.

"I am," said the surgeon.—Motor
World.

A Sunday School teacher in Lon-
don was talking to her class about
Solomon and his wisdom.

"When the Queen of Sheba came
and laid jewels and fine raiment be-
fore Solomon, what did he say?" she
asked presently.

One small girl who evidently had
had experience in such matters
promptly replied, "Ow much d'yer
want for the lot?"

An old Southern planter was dis-
cussing the hereafter with one of the
colored servants. "Sam," he said,
"if you die first, I want you to come
back and tell me what it's like over
there. If I die first, I'll come back
and tell you what it's like."

"Dat suits me, Massa," replied the
old negro, "but if you dies first, Ah
wants you to promise me dat you'll
come back in de daytime."—Chris-
tian Leader.

The Sunday School Department

SUNDAY SCHOOL LESSON

Jan. 20, 1929

Christ the Saviour,

Luke 15:3-7; Rom. 5:6-10

(From Points for Emphasis by H. C. Moore)

Golden Text—Thou shalt call his name JESUS; for it is he that shall save his people from their sins. Matt. 1:21.

1. The Good Shepherd seeks the lost sheep. (1) The human shepherd is faithful to his flock. The critics of Christ had just spoken about him contemptuously as "this man", but he in patient though pungent tones, opens reply with "what man of you?" Every one of them with a trace of manhood in him would measure up to the picture. Here is an average flock of a hundred sheep and one goes astray. Will not the shepherd leave the ninety and nine with an assistant in a sheltered spot of the pasture lands and with unflagging energy search until the lost is found? The strokes given the poor sheep are those of love and not of wrath. In the arms of the tender and joyful shepherd it is borne back to the flock. And when the shepherd returns from the distant fields to his home and the villagers assemble to exchange reminiscences, he recounts to the joy of his hearers how he dared the wilds and rescued the lost. (2) The Divine Shepherd would be inferior to the human shepherd in the fields were he to care only for the upright and not for the straying. Though there be but one and that one insignificant in worth and even degraded in character, yet Christ with infinite pains and patience will search until he finds it. He is the Shepherd of all the sheep whether they be safe already in the fold or lost far out in the desert. And he sets out to find the lost one sooner or later. How tenderly then he treats it; with what joy he brings it to the rest of the flock. And not only in his bosom is there joy but the hosts of heaven who watched the search with livelier interest than we can know, raised their glad hosannas when they beheld the rescued sheep bleating its gratitude in the Saviour's arms. He came to seek and to save the lost. Why then should the self-righteous ecclesiastics undertake to hinder him in his work among publicans and sinners? The penitence of a publican is of more value than the piety of a Pharisee. It is better to be a rescued sinner than an unregenerate scribe. There is more joy in heaven over contrition of heart before God than there is over outward morality of life before men.

2. The Lamb of God saves the lost soul. (1) The sinner is correctly characterized. He is weak, being utterly helpless to save himself from the mire into which he has fallen and to lift himself into favor with God. He is ungodly, lacking conformity to the will of God, defective

in moral capacity and actually dead in spiritual life. He is a sinner, not being content with passive unlikeness to God but actually and deliberately transgressing the divine will. He is an enemy of God, hating that which is good and sinning with a high hand before God and man. (2) The Saviour is fully aware of man's lost and ruined condition. And yet two things show the amazing grace of infinite mercy. In the first place, God felt a sincere desire and unmerited love for us which he showed supremely in the gift of his only begotten Son. In the next place, though we were sinners and even enemies to God, the Son of God in effectual substitution died for us. There can be no greater love and certainly there is no other Saviour. (3) The salvation is gracious. Those who repent of their sins and believe on Christ as Saviour and follow him as Lord are saved now and forever more. They are justified by his blood so that they are restored to divine favor as completely as if they had never sinned. They are saved from the just wrath of God which rests upon sin including the sinner unless he utilizes the one way of escape. They are fully reconciled to God from whom sin alienated them. They are saved not only by his death from the consequences of sin but saved to a good life now.

"NOT TOO MUCH FOR SUCH A KING"

William James Robinson, A.M., D.D.

In the long ago there lived a king noted for his devotion to the interests of his subjects over whom he ruled with such wisdom and impartiality that he was loved and honored by all good men. His generosity taxed his resources so severely that one day he found his treasury empty and many bills unpaid.

One of his wealthiest subjects learned of his majesty's embarrassment and sold everything he had for gold and carried it all and presented it to the king.

"That is too much for you to give", said the king graciously. "No, not at all", exclaimed the man. "But that must be all you have", said the king, "and that is too much". Bowing low, the loyal subject said: "Yes, it is all I have, but that is not too much to give to such a king as thou art".

We, too, have a gracious and wise king that rules over us with the utmost wisdom and deepest devotion to our interests. Before him every knee shall bow, and to him every tongue shall confess, for he is King of kings and Lord of lords, and his name is above every name.

Our King rules by divine right, for God hath said: "Behold, I have given him for a witness to the people, a leader and commander to the people". All his ways are ways of pleasantness and peace; and he leads his people in paths of righteousness for his name's sake. All that obey

him are always praising him for his goodness and mercy.

Our King's wisdom is infinite and his resources are inexhaustible, and he has devoted all he is and has to the good of his subjects. He will withhold no good thing from them that love him.

He has proven his sincerity by many severe tests. He came to seek and to save the lost. He loved us and, as a good shepherd, he gave himself for us by tasting death for every man. He "was delivered for our offences, and was raised again for our justification". "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Our welfare is his one concern, and to make us his brethren and joint heirs with himself is his sole purpose.

Loyalty to our King is justified by many infallible proofs. "Righteousness exalteth a nation: but sin is a reproach to any people." "Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance." That truly godly people are the finest characters on earth and that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come", is absolutely true.

Our King, unlike any other king, justly demands that we give ourselves and all we possess unto him, making his will ours, having no will of our own, and that our meat and drink shall be to do his bidding. This is not too much to give to such a King as ours, for he has given everything for us, and if we suffer with him we shall also reign with him. We have a glorious King, and a glorious service, and shall have a glorious reign.

MISSISSIPPI GULF COAST CHURCHES

By W. A. McComb

The New Year starts auspiciously for the Baptist cause on the Coast. The First Baptist Church of Biloxi, one of the oldest on the coast and one of the strongest, has secured the pastoral care of Dr. L. H. Miller of South Carolina, said to be one of the strongest preachers in the Southern Baptist Convention. He is reported to be a worthy successor to the noble Posey, Ingram and other worthies who have so nobly and ably filled the pulpits of that great church in the past.

We are charmed that Pastor W. S. Allen comes to Pass Christian and Bay St. Louis. That means a new day for this important field.

Bro. J. L. Low has signified his acceptance of Long Beach and will begin active pastoral services Feb.

CUTS

Scratches, burns and other skin abrasions with children, easily become infected.

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GRAY'S OINTMENT

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1st. How delighted we are to have this member of the old guard so near us as neighbor, pastor. Pastor Hamil remains at Handsboro, and adds the Second Church at Biloxi to his pastoral care. Bro. Hamil has been on the Coast three years and has made good every minute of his stay and we are hoping his stay will be indefinite. He is our Harrison County Associational moderator, and a good one he is.

Bro. Shelton P. Dodge has been resident pastor longer on the Coast than any other Baptist preacher and from the way his North Gulfport Church loves him he can stay as long as he wants. He is our Associational Clerk.

Bro. Z. T. Sullivan has recently come to Pascagoula, in Jackson County Association, and we predict for him a large field of usefulness. Zach is a fine preacher and a tireless worker.

The work at the First Church, Gulfport, is encouraging. We have some fine workers here, much to the delight of the pastor. This church extends a hand of cordial welcome to all the new and old pastors and churches on the Coast and throughout the state and world, this glad New Year.

This writer's prayer for all his members and friends throughout the state and the world is recorded in the 20th Psalm. When you read it, pray for him and his. May the Heavenly Father make this the greatest year of His Son's conquest in kingdom work is our prayer. God bless you all.

HOLY LAND

Spring Cruises to the Mediterranean, Palestine, Egypt, Europe, sailing February and April, 1929. Personally conducted.

A GREAT SUMMER CRUISE

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The Children's Circle

Mrs. P. I. Lipsey

My dear Children:

Return to school, and recovery from flu, have been occupying you, and not many letters are coming now. We lack now only a little more than a dollar of the amount advanced for our B. B. I. girl, and that will soon be in. I have received only about one or two names for our list of Bible readers: send yours in, and next week I will give the list.

Lovingly,

Mrs. Lipsey.

Bible Study

Our chapter this week is Gen. 5, which tells of the coming of the children of Adam and Eve, and of their children, down to the time of Noah. One thing is said of every one of these people, except one: the record of each one ends with the words, **and he died**. But of Enoch this is not said, because he did not die. We are told that Enoch walked with God. Now, of course, we cannot see God in this world, and when the Bible speaks of walking with God, it means to try to please God always, to make His word our rule; it is to do as He wants us to do, to be workers together with Him, and "followers of Him as dear children". This is the way Enoch lived, and the way we must try to live. We are told in Jude 14, near the close of the New Testament, of Enoch's preaching about the wickedness that was in the world, and prophesying, and in the 11th chapter of Hebrews, 5th verse, we learn that before God took him to live with Him, He let Enoch know that his way of living pleased God. I think that means that God loved him because he was good. Wouldn't you be glad for God to be pleased with the way you live? Of course, if we get angry, and say sharp things that hurt other people, He can't be pleased with that. If you are greedy and selfish, and don't want to divide your good things with others, He can't like that. If we are quarrelsome and fussy, and ill-natured and bossy—O me, how many bad things there are that we might be! Let us not do those things this year: "Look, therefore, carefully how ye walk, not as unwise, but as wise". Jesus himself said, "If a man love me, he will keep my word", and I believe that is just as true of children. But I'm talking too long. After a while God took Enoch without letting him pass thro' death, to live with Him in heaven, as afterwards He took Elijah. "He was translated, that he should not see death, and was not found, because God had translated him." (Heb. 11:5).

My dear Mrs. Lipsey:

Your letter of December 31, enclosing check for \$80.00, received this morning. I am giving same to our Business Manager and am having it placed to the credit of Miss Gladys Andrews.

We have watched with a great deal of interest your work with the children, and feel happy not only for their gifts but for the interest which has been awakened in their hearts and which will no doubt bring fruit in consecration and service throughout their lives.

With every good wish for you and all dear to you, and trusting that 1929 may be the happiest and best thus far, I am

Yours gratefully,

W. W. Hamilton.

We thank Dr. Hamilton for his kind words about us, and I pray that what he says may be realized in the lives of my dear children. Dr. Hamilton's sweet young daughter, Virginia, is very ill at the Baptist Hospital in New Orleans. Will you not

every one pray that she may be entirely restored to health, if it be the Lord's will?

Troy, Miss., Dec. 30, 1928.

Dear Mrs. Lipsey:

I thank you for printing my first letter. My brother and I are sending you some more money. This time we are sending one dollar for the B. B. I. girl. I do hope our little bit will help. We have had a Merry Christmas. Santa was so good to us. We will go back to school work tomorrow. I study the 4th grade. Wishing each and every one a happy New Year, I am, your little friend,

Blanche Nadine Rackley.

I thank you, Blanche, for writing me the first letter, and the second one, too. Your dollar is helping to pay a small amount borrowed to finish up our pledge to Miss Gladys. We are obliged to you and brother.

Waltham, Miss., Jan. 6, 1929.

My dear Mrs. Lipsey:

I am so glad Santa Claus was nice to the orphans. I wanted to visit them Christmas, but could not. He brought me a Bible and Bible story book, puzzle map of U. S., and a lot of other things. Our school has been suspended this week because so many people had flu, and two of the teachers are sick. I will be glad to go back again. I study third grade. I am sending 10c for the B. B. I. girl. I hope to go to college some day. Your friend,

Mary C. Tabb.

I hope that hope will grow stronger and stronger, Mary, until it comes true. I'm glad you got so many nice presents. Thank you for remembering the B. B. I. girl.

Jan. 5, 1929.

Dear Mrs. Lipsey:

Last year about this time I wrote to you, but since then I have sadly neglected The Children's Circle. I'm not going to do that any more. Last year I told you about going down into Papa's quarters and having Christmas for the little negroes there. This year I had the flu and couldn't go, but Mother went and I helped her wrap up the packages. When I read the letters from the girls and boys in The Children's Circle I see that so many of them tell you who their teachers are. I'm afraid I ought not to 'cause I have six. Enclosed is a quarter for the B. B. I. girl. If anybody who reads this letter in the Circle would like to write to me I sure would like her to do it. I'll close now 'cause I might take up the whole page for The Children's Circle. Love to you.

Sue Belle Johnson,

Hattiesburg, Miss. (Sta. "B.")

P. S.—I'm 12 years old and some folks call me mischievous.

We are glad to hear from you, Sue Belle, after so long a time, and to get your quarter. I wonder if the children know that you don't generally call me Mrs. Lipsey? No, I'm not going to tell them!

Richton, Miss., Jan. 6, 1929.

Dear Mrs. Lipsey:

I am a little girl 6 years old. I am in the first grade. My teacher's name is Mrs. H. W. Powell. She is good to me. I go to S. S. and church every Sunday. I am sending 10c for the B. B. I. girl. This is my first time to write. I will close, with love,

Mary Jones.

You mustn't wait a whole year another time, Mary. Come again in a month. We are grateful for the money.

Ocean Springs, Miss., Jan. 1, 1929.

Dear Mrs. Lipsey:

I'm sending a small contribution for Miss Gladys from our Junior B. Y. P. U. We have just recently organized and hope to send more later. Those contributing were Kathryn Carver, Neta Williams, Cornelia Bang, Virginia Shell and Lurline Schrieber. With best wishes to Miss Gladys for a very Happy New Year, Sincerely, Mrs. E. C. Schrieber, Jr., B. Y. P. U. Leader.

We are so much obliged to you, Mrs. Schrieber, and to Kathryn, Neta, Cornelia, Virginia and Lurline. And it is not a small contribution, from five little girls and one lady.

HANDLE WITH CARE

I have heard of a pastor in another State saying that he believed the Lord allowed the Carnes calamity to come on the Baptists to teach us a lesson; that he believed there was more leakage before the funds reached Mr. Carnes than after; that the local churches need to handle the Lord's money in a more business-like way.

Is that pastor right or wrong? The more I think of it, the more I feel that he is or may be right. Far be it from me (and I am sure that pastors and others feel as I do) to accuse or insinuate that a multitude of our true and faithful treasurers are dishonest, inaccurate or even careless or neglectful, for many have worked hard without compensation, (and sometimes with little thanks, I am afraid), and really hurt because the Lord's cause suffered for lack of funds. But we all know that dishonest people do get in amongst God's children, and have, ever since the time of Judas Iscariot, and it surely cannot be any reflection on the faithful and true for the church to so handle the Lord's money that the unfaithful and untrue can be detected. Light will not hurt anything that can bear light. "He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God" (Jno. 3:21). Our Business Managers and Bookkeepers in Baptist Institutions, and other institutions as well, do not feel that they are suspected of being dishonest or untrue when it is required that their books be audited regularly. They are, as a rule, good business men and know this is the safe, wise, business-like thing to do. And I believe our good church officers will feel so too.

It might be wise to let a better business brain than mine suggest the method of bringing about this change in our local churches, but I venture to suggest that in New Testament times there was a treasury in the Temple, in which the people placed their offerings. I believe it would be well to place such in each local church, and let it be opened and contents counted by and in the presence of more than one person. And the church should be informed as to the amount, and also that the correct proportion had been properly and promptly placed. I believe the church would be helped thereby and inspired to better giving and living.

I am praying that what I have said may set others to thinking along this line, and that they will give out suggestions that will in-

spire us as churches and individual Christians to be more diligent in our Father's business. The money side is not the most important part of our Father's business, by any means, but it is a part, and we have no right to handle it in any other way than the most efficient of which we are capable.

Yours for cooperation in our Father's business,

—Ella Sumrall.



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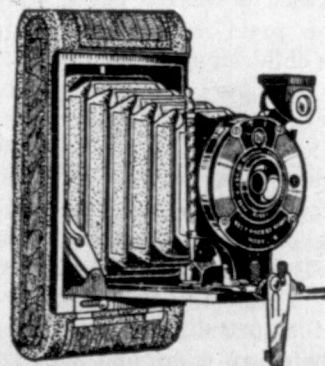
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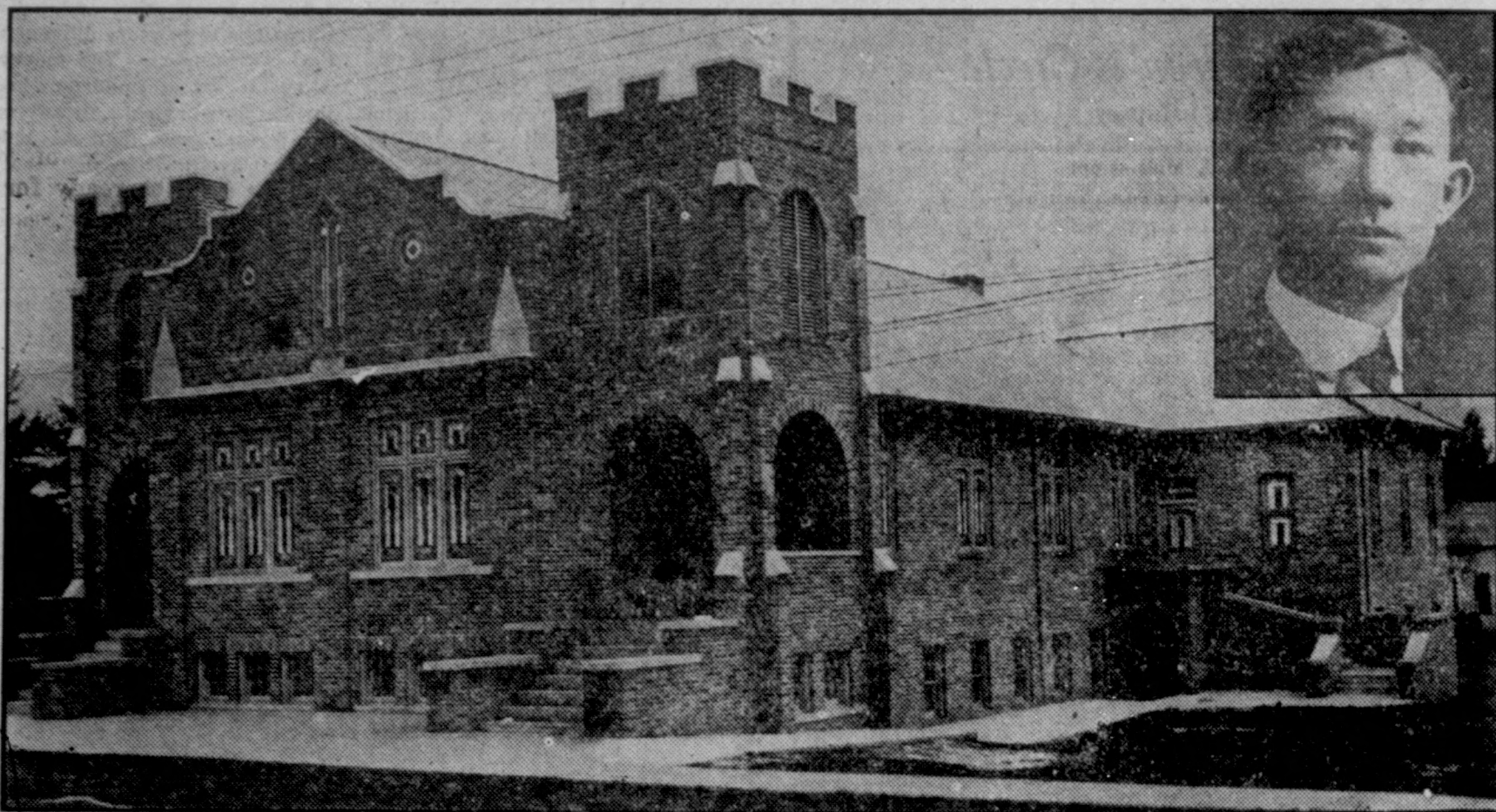
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SUMRALL'S NEW TWENTY-FIVE THOUSAND DOLLAR BAPTIST CHURCH BUILDING AND ITS BUILDER

Twenty-eight years ago the J. J. Newman Lumber Company extended a "dummy line" out from Hattiesburg, Miss., nineteen miles westward to the place where the town of Sumrall is now located. At that time this section of South Mississippi was covered with vast belts of virgin pine timber, with few exceptions, where openings had been made by early settlers. Nothing was known of good roads and there were only a few public roads which the farmers traveled to and from the markets. There were a few country stores nearer by where the farmers could go as often as once a week, if it became necessary. Some of the country merchants kept a post office in connection with their stores which enabled the people to get their mail once or twice a week. There were a few one room school houses in which the children were permitted to attend school two to four months out of each year. Usually there was only one teacher for each school and never more than two. Churches were fewer in number and they had preaching only once per month by preachers who made their living by farming. Practically no effort was given to the spreading of the gospel beyond their own doors and none received religious instruction other than that given by the pastors. There may have been exceptions to this rule, but it was true with the majority of the churches, for they were mostly of the "Hard Shell" type. Many were the hardships they had to bear, but in these pioneer ways the people lived, never dreaming of the marvelous changes that have come in the last quarter of a century.

But in 1902, with the coming of the Newman Lumber Company's "dummy line" and the erection of a large saw mill requiring hundreds

of men for its operation the town of Sumrall quickly sprang up. Soon it was decided to extend the "dummy line" westward to Natchez and it became a permanent road known as the Mississippi Central R. R., operating freight and passenger trains daily. Towns grew up at different points bringing an influx of people from all over the country. These transient people seeking public work naturally made little or no provision for spiritual needs. Sin of various kinds, such as drunkenness, gambling, vice and often times murder was frequently seen. But in spite of all this there were some who loved God, and through these Christians by the aid of the State Mission Board, houses of worship were built in which the people could worship God and hear the gospel preached. Now, only a very few of these churches are being helped by the Board and practically all of them are self supporting and paying to missions.

In 1905 there came to Sumrall a Baptist Missionary preacher, Rev. J. E. Davis, of Rawls Springs, Miss., who gathered the few Baptists living in town and began preaching to them. Soon Rev. J. P. Culpepper of Poplarville, Miss., was invited to assist Bro. Davis in a few days of revival services, which resulted in the organization of a Baptist church to be known as the Sumrall Baptist Church. The church was organized June 25, 1905, at 4 o'clock P. M. with fifteen charter members. The church soon began receiving others as candidates for baptism and into the fellowship of the church. Bro. Davis served the church as its first pastor for only a few months. Though his stay with the new church was brief, he did a great work laying a sure foundation on which others have been building. Bro. Davis is the only pastor this church has had who has gone on to glory.

In November, 1905 Rev. R. J. O'Bryant was called to succeed Bro. Davis. Under the leadership of this

great preacher the church grew in number and spiritual power and erected its first house of worship in 1906. In September of the same year the house was wrecked by a storm and later repaired while Bro. O'Bryant was pastor. He served the church a little more than two years and thus ended the second pastorate.

Rev. C. H. Mize was called, as the third pastor and began his work with the church in Jan. 1908. Under his leadership the church went from one fourth to one half time. During his stay with the church Sunday School rooms were built in the church and the pastor's home erected which is now occupied by the present pastor. His work was a heroic undertaking and the church made great advancement. He gave up the work at the end of three years service.

The church called for its fourth pastor Rev. W. H. Thompson. Under the mighty preaching of this pastor the church grew in spiritual strength and membership and went to three fourths time. He was loved as pastor and admired by all as a great preacher. He also, gave up the work after three years service.

Rev. C. M. Morris became the fifth pastor and during his pastorate the church went to full time and the building was moved to its present location and basement added. Bro. Morris gave the church a broader vision of Christ's program and did great evangelistic service while pastor. He too, gave up the work at the end of three years.

The sixth pastor was Rev. M. J. Derick. He labored faithfully with the church for two years. His clear understanding of the Scriptures and his ability as a preacher of the gospel was of untold value to the church.

Rev. B. S. Hilbun became the seventh pastor and served the church for a little more than two years. He was the youngest of all the pastors. He was a hard worker, a strong preacher and much beloved by the

church. The church advanced in a great way under his leadership.

(Continued on page 16)

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B. Y. P. U. Department

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AUBER J. WILDS, General Secretary
Oxford, Mississippi

B. Y. P. U. Notes For January 17th- Did You Get Yours?

You should have gotten an envelope from our office two weeks ago. That envelope contained a calendar for the year of B. Y. P. U. activities, a poster for Study Course Week, a tract on How to Use The Calendar, a report blank and a letter from us. Someone from your union received this envelope and we hope has brought it to the union and has tacked the posters up and that Sunday by Sunday you will seek to observe the suggestions given there. We know that these things will help your B. Y. P. U. to be a better department of training. If you did not get one write us.

Our Goal For 1929

A man walked aimlessly through the field occasionally shooting at random, he came in that evening with an empty bag. Another went with a definite aim and after a day in the field of persistent hunting he came in with a goodly catch and was happy. So in our B. Y. P. U. work we must have some definite aims if we are to prosper in our way. Each union should set up definite goals and be persistent in reaching them. Why should 1930 come and find your B. Y. P. U. no stronger than 1929 found it? We have set some goals for the state work and as in every understaking we are dependent upon the B. Y. P. U.'s of the state to help us to realize these aims for the year. We give them herewith and ask your cooperation.

New B. Y. P. U.'s.....	100
Increase in enrollment.....	2500
New General B. Y. P. U. Organizations.....	50
Standard Unions.....	150
Standard General Organizations.....	10
New Associational B. Y. P. U.'s.....	20
Standard Associations.....	10
B. Y. P. U. Magazine Subscriptions.....	2500
Study Course Awards.....	10000
New Tithers.....	1000
Attendance at South-wide B. Y. P. U. Conference.....	250

March 10-15 Study Course Week

Our annual B. Y. P. U. Study Course Week has been set for March 10-15 and we are asking every B. Y. P. U. in the state to observe this week. We have sent you a poster advertising the week and hope you have it on the wall. Your plans should be made right away, the teachers selected, the courses decided upon and the enlistment of every member begun. We give here a suggested schedule for the week and hope you can carry out the suggestions in your church.

Sunday, March 9. Final emphasis for a 100% attendance.

Monday 6:15 P. M. Short devotional, teachers introduced, class rooms assigned.

6:30 Four or more classes, at

least one for Juniors, one for Intermediates, one for Seniors and one for Adults.

7:15 Lunch.

7:35 Fun period.

7:45 Classes as before lunch.

8:30 Adjourn.

This schedule will be followed through Friday except after Monday night the devotional will consume the entire first fifteen minutes.

We will be glad to send you a list of the study course books with comments on each if you desire it.

The B. Y. P. U. Year Book for 1929 should be the possession of every Senior B. Y. P. U. member and certainly the president and treasurer of every senior union will have one. The Year Book contains the Daily Bible Readings for the entire year and also gives the subjects of the fifty two lessons we are to have during the year, along with these other helpful information. 50c at The Baptist Book Store, Jackson, Miss.

March 19-21 State Sunday School And B. Y. P. U. Convention

Just two months and those days will fly by, so do not waste a single one of them in making plans to have a full delegation at the State Sunday School and B. Y. P. U. Convention meeting this year at Jackson March 19-21. The program is soon to be off the press and you will be receiving a copy. Good music, good speeches, good conferences, good fellowship, good encouragement, new friends, new blessings. All these and more await you at the convention. Free bed and breakfast for everybody. There is no limit to the number you are allowed from your church, a banner will be given to the church that has the most miles to its credit, if you come a hundred miles and bring fifty people you will have 100,000 miles to your credit, fifty thousand each way, so bring them on and remember the more folks you have there the greater the blessing you carry back to your church.

The Idea Trade Store

The Idea Trade Store will be opened again this year at the convention in Jackson and we are asking every B. Y. P. U. leader, president, group captain, Bible readers leader, secretary, corresponding secretary, treasurer, vice president, chorister, pianist, reporter, crayonist, and if you have any other officer we mean to include them, to collect every idea you have ever used and let us have it for the Idea Trade Store. It may have been just a simple idea that you may think would not be wanted BUT IT IS, we want every idea. The store will be a DEPARTMENT STORE this year and you will be able to get in exchange for the ideas you send in any number of new ideas that will serve you well during the

year. We shall count on you to do this. Please go to work NOW on getting together this collection.

Two Bible Readers Awarded Credits

We are happy to announce that the Senior Bible Readers Certificate has been awarded to Clint Rankin. He has kept up his reading for two years and receives this certificate as a reward for his faithfulness. The seal for the second two years readings has been awarded to Hershel Rankin. He received his certificate two years ago and now he receives the first seal which means that he has kept up the readings for four years. These two are members of the Senior B. Y. P. U. at Brookhaven. Let every Bible Readers Leader check up on the membership and send in the list of those who are entitled to the certificates or seals. For Juniors and Intermediates it is a one year recognition.

TWO YOUNG DEACONS

They will be surprised when they see this. We ordained them at Handsboro about a year ago.

One of them is a carpenter by trade. Though not yet twenty-one years old, he is foreman over a large force of men on a big job. Just as he is trustworthy and efficient in his secular work, so is he faithful, dependable and regular in his church work. He is liberal with his time, his money and his car in the Lord's cause. He is a B. Y. P. U. worker, leads in public prayer, is our church treasurer, and is a comfort to his pastor. His name is J. H. Stanton, familiarly known among his friends as "Jack". He was reared by a faithful mother and dad, his dad being Deacon C. F. Stanton of Handsboro Church. It is fitting to see father and son in the line of deacons before the altar on Sunday mornings.

The other young man is some older than Jack, and is married to a fine Christian girl. He has been honored repeatedly by his associates, being past master of his Masonic lodge and past patron of the Order of the Eastern Star. He was our church treasurer as long as he would accept the office, and is now treasurer of our building fund. He leads in public prayer and takes active part in B. Y. P. U. and other church services. He was our B. Y. P. U. director, but the irregular hours of his work at U. S. Veterans' Hospital made it hard for him to meet the services and he resigned. His name is D. M. Stacks, familiarly called by his friends "Stacks".

I am proud of these two boys. So is their church.

—W. C. Hamil, Pastor.

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That young son of yours will soon be ready for college. Will you be ready to send him?

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Book Notes

BOOK NOTES
All books reviewed in these columns may be ordered from the Baptist Book Store, Jackson, Mississippi.
O. OLIN GREEN, A.B., Th.M.
Hazelhurst, Miss.

"An excellent book is like a well-chosen and well-tended fruit tree. Its fruits are not of one season only. With the due and natural intervals, we may recur to it year after year, and it will supply the same nourishment and the same gratification, if only we ourselves return to it with the same healthful appetite."—Coleridge.

"The Lord's Horseman: John Wesley", by Umphrey Lee. The Century Company, New York. Price \$2.50.

The man who could say, "The world is my parish" in defiance of a lordly bishop who could curtail his influence and limit his power, was destined to become a world-character. He was at first a high churchman and a Calvinist but early in his ministry he became an Arminian. In spite of the fact that he denounced the doctrine of predestination and foreordination he was himself a living example of those doctrines. The world needed just such a man for that day and time and God raised up John Wesley.

It has been pointed out that when he died he left a "silver teapot, two silver teaspoons and the Methodist church"—a rich legacy for any man to bequeath to the world. But he did even more than that. He set in motion reform movements—religious and ethical, social and moral, industrial and economic, and their influence has extended to this day.

Wesley never intended to establish a separate church but to purify and revitalize the one already existing. The societies he organized were for those of all faiths and had as their aim the quickening of the spiritual life which would lead to holier living. He was a great preacher and possessed a genius for organization. Witness the Methodist church today!

John Wesley was below the average in stature but possessed great energy and vitality. He lived and worked up to the age of ninety. During that time it is estimated that he preached more than forty thousand sermons, traveled 225,000 miles. He organized many societies, directed and instructed hundreds of preachers, wrote many books and pamphlets covering various subjects. He had a workable knowledge of seven or eight foreign languages. One is simply astonished when he reads of the achievements of this unusual man.

The book presents a vivid and accurate setting of the times in which the founder of the Methodist church lived and labored, and gives a clear insight into the spirit and character of this wonderful man.

"The Biblical Story of Creation", by Giorgio Bartoli, Ph.D., D.Sc., D.D. Harper & Brothers, New York. Price \$1.50.

The book bears a sub title, "In the Light of the Recently Discovered Babylonian Documents". The au-

thor accepts the Mosaic record of Creation and never doubts for one minute its authenticity and veracity. This means that he rejects the evolutionary theory in toto and he gives his reasons for it. It is a refreshing and stimulating book, especially in these days when strained efforts are made to explain everything in the light of modern science. The author is himself a scientist of good repute, but he does not hold that science is omniscient, as some pseudo-scientists claim. He shows that the cosmic wreck which came as a result of the fall of Satan and his angels is clearly taught in the Scriptures and cites many passages from both Old and New Testaments in confirmation of his view. The book will stimulate serious thinking and will do great good.

"Giant Hours With Poet Preachers", by William L. Stidger. Introduction by Edwin Markham. The Abingdon Press, New York and Cincinnati. Price \$1.00.

In these days when there is so much to sadden the hearts of people it is refreshing to have these poet-preachers bring their messages of good cheer. They enable us to see, hear, and feel what we could not experience without them. The American poets discussed are Edwin Markham, Vachel Lindsay, Joaquin Miller, and Alan Seeger. The British poets are John Oxenham, Alfred Noyes, John Masefield, Robert Service, and Rupert Brooks. These poets have a message for men and women of today. Dr. Stidger interprets their message and stimulates us to a deeper appreciation of the poetic art.

"Jesus the Man and Christ the Spirit", by Reverend George Workman. The Macmillan Company, New York. Price \$2.50.

No finer book came out last year than this one. The author has addressed himself to a difficult task, namely, that of distinguishing between "What Jesus was and did as a man from what he is and does as a spirit". But he has handled the subject well and has presented his thoughts in a clear, pleasing style. "In the synoptic Gospels it is the superhuman excellence of his character and the supernatural nature of his teaching; in the Fourth Gospel it is the fullness of the Spirit which made him the unique manifestation of the Father; in the thought of Paul it was a divine endowment which constituted him the preeminent mediator between God and men".

"The Fiery Crags", by F. W. Boreham. The Abingdon Press, New York. \$1.75.

This is the twenty-second volume of sermon-addresses from the pen of this unusual poet-preacher. We wonder where he finds so many sparkling titles for his books. And then when we look within and find that each chapter also has a captivating heading our wonder increases. To the author there is a glamour, a charm, a fascination in and around the commonplaces of life which the ordinary eye does not see and the prosaic soul cannot feel. When we see the world about us through the eyes of Mr. Boreham it makes us

happier and better. We need to cultivate that side of our nature and thus come to a deeper appreciation of the Creator of all things.

"The Spiritual Element in History" by Robert W. McLaughlin. The Abingdon Press, New York and Cincinnati. Price \$2.50

The author strikes out on an entirely new line in his approach to this vital subject. For this reason the work commends itself for thoughtful consideration. There are other fine qualities in this book. It is sensible clear, direct, comprehensive, reverent and deeply spiritual. The whole thesis is written in answer to this question: Is it possible for the historian today to reach a conclusion from the page of history regarding the final meaning of history? "The theologian seeks an answer regarding revelation, the philosopher regarding human nature, and the scientist regarding nature. But to the historian belongs the answer, if there be an answer, regarding history. The author believes that there is an underlying spiritual unity which is the hope of "overcoming the discords of our civilization". This work will provoke profound thought.

"The Itinerary of Jesus Reviewed" by Albert L. Vail. The Judson Press. Philadelphia. Price 50c (estimated)

Students of the Life of Jesus will find this a helpful aid. The author takes the Gospel of Luke as the basis of study and harmonizes the other Gospels with it. "The purposes of this revision are two: First, to vindicate Luke as historian, and second, to reveal Jesus more perfectly as the perfect man, intellectually and spiritually, psychologically and practically in harmony with his deity enacting within its self-appointed limitations".

"Facing Calvary: A Meditation" by William Evans, Ph.D., D.D. Bible Inst. Col. Ass'n, Chicago. Price 50c.

The four chapters of this excellent booklet are based on the seventeenth chapter of John's Gospel. It is the best exposition of this remarkable chapter we have ever read. It gives a marvelous insight into the life and thought of Jesus. It is worthy of many readings.

"See the Rainbow" by Homer J. Councilor, Baptist Sunday School Board. 25c.

This is a book of comfort, especially for those who have lost their loved ones. It will help us to see the rainbow in the cloud of sorrow.

In Remembrance of Mr. J. J. Grantham, Age 60

In sad and loving memory of our father and grandfather, who departed from us January 5, 1929, to live with God on high.

His going has left us very sad, but still it is sweet to know that some day we will meet on yonder shore.

He slipped away, but still his loving deeds will last. We'll miss his loving face and words. It seemed so hard to give him up, but God knew best. We thank God for his mercy on us and dear father, who is gone but not forgotten.

—His son, William, and family.

IN MEMORIAM

Obituary

Our beloved friend, Mrs. T. J. Dolahite, (nee Miss Kate Duke), has been called home to the Father. She has accomplished her great victory and entered into her everlasting reward, and all those on whom her gracious influence has rested rise up to call her blessed.

Her hospitable home in Elam neighborhood was a center of community life with her example and her teaching ever for good. With her fine intellect and well trained mind she was not only a potent factor as a teacher in Sunday School, a leader in missionary work, but she wielded even wider influence by her writings, striving ever to mold the lives of boys and girls aright.

She with her true-hearted Christian husband led in the rebuilding of Elam Church after it had been blown down. Their home was the home of the pastor where he was ever a welcome guest, and where all visitors and strangers and neighbors were always cordially welcomed. Those who had the privilege of being in this home will always carry loving memories of this fine Christian family.

One son, Aubrey, preceded her to the long home some years ago. She leaves a devoted husband, who now makes his home with the eldest son, Eugene, in Durant, where both parents have resided in recent years and where during the mother's recent illness and death she had the very best of loving care not only from her own children but from Gene's devoted wife, Annette, who has ever been a loving daughter to both father and mother. Her other children are Bert (H. G.) of Amory, Lena (Mrs. Ed. Perkins) of Water Valley, Leslie (L. L.) of Oakland, and Velma (Mrs. Wallace McCormick) of Grenada.

Mrs. Kate Duke became a Christian at the age of seventeen years under the preaching and guidance of Pastor Hall, who resided in Grenada, and who was later taken away during the yellow fever scourge. She was ever a faithful, active member of the Baptist Church wherever she resided.

Services were conducted in the home in Durant by her pastor, who accompanied the family to Oakland, where, after services in the church conducted by Pastors Riser of Durant and Metts (a former pastor) of Water Valley, her body was laid to rest in Oakland Cemetery, to await the glad awakening when time shall be no more.

She had her three score and ten years and almost another ten, for she would have been eighty on Jan. 24. And on Feb. 22 would have completed fifty-four years of married life.

And in the evening time it shall be light.

By one who was often in her home and knew and loved her well,

—Tyna Pate Gunter.

THE ECONOMIC WASTE OF SIN
(Review of "The Economic Waste of Sin" by Lahman Forrest Bower; The Abingdon Press, New York.)
By Ernest H. Cherrington, LL.D., Litt.D.

Director of Department of Education, Anti-Saloon League of America

Few realize the tremendous drain that crime and vice make upon the economic as well as the human resources of the nation. Therefore "The Economic Waste of Sin" by Lahman Forrest Bower—an Abingdon Press publication—has an important message for this age. This book, which came from the press several years ago, might be marked n. d., as library catalogs are accustomed to indicate those volumes which are timeless in their appeal. Naturally, much of the data Mr. Bower uses is not up-to-date, but the principles he sets forth and the conclusions he draws are even more true today than they were when he compiled his material. Crime, war, disease, poverty, alcohol, prostitution and the drug habit are the principal forms of sin whose economic waste he discusses.

Mr. Bower writes: "The annual liquor bill of our country, in the good old days, was paid eventually by the sober and industrious through increased taxation and charities. The income of our government from the liquor business, which, through unscrupulous politicians and unwise naturalization laws, was prolonged for many years, was the most expensive contribution it has ever received for its support. Every dollar came not from the fruits of production, but represented destruction and nonproduction which increased the aggregate costs of living throughout the country many times the amount of the excise taxes." Developing this thesis, he points out the loss of billions of dollars to industry and trade through the liquor habit and the liquor traffic.

One notes one error in Mr. Bower's volume—or it may be a mistaken emphasis. He asserts: "But who are contributing the funds for the return of alcohol—those formerly engaged in the trade? The saloon has gone beyond recall; this is realized by all; no reason for saloon-keepers—most of whom are in better business now—to contribute. The great majority of the breweries and distilleries have been converted into productive industries with many more employees than before, and their owners are no longer interested in the question. True, some persons will contribute because they want it back for personal indulgence, but these do not justify by their standing or resources a tithe of the attention and support which this campaign is receiving from the majority of the metropolitan press."

Mr. Bower feels that much of the anti-prohibition movement, in his own words, "is simply intended to divert the attention of the people from other large unsettled economic questions, and that it is liberally financed by profiteers, exploiters, and conversionists to enable them to retain and continue their plunderings."

Whether or not this be true, the fact remains that reports made by leading "wet" organizations show many very large contributions made by men and families who were long identified with the liquor traffic before prohibition. That "hope which springs eternal in the human breast" has not entirely died with the brewer and distiller. The expectation of regaining a traffic that once was worth nearly three billion dollars and which if again legalized would probably be worth four or five billion dollars, inspires more of the support.

Just as a sober, honest man has a better chance of making and saving money than a drunken debauchee, so Mr. Bower points out that the economic waste of sin checks our national prosperity to a degree realized by few of our citizens.



SACRED RADIO PROGRAMS

Saturday, Jan. 19

- 6:30 A.M. Sacred Music—Muscatine, Iowa—KTNT.
- 9:30 A.M. Bible Lovers Meditations—Columbus, Ohio WAIU.
- 10:00 A.M. Baptist General Convention—Oklahoma City, Okla.—KFJF.
- 6:30 P.M. Weekly Review of International Sunday School Lesson—Fort Worth, Texas—Fort Worth, Texas—WCCO.
- 7:30 P.M. "Fireside Philosophies"—Minneapolis, Minn.—WCCO.
- 8:30 P.M. Negro Spirituals—Gainesville, Florida—WRUF.

Sunday, Jan. 20

- 6:30 A.M. Sacred Music—Muscatine, Iowa—KTNT.
- 8:00 A.M.—Bible Study—Kansas City, Mo.—KMBC.
- 9:55 A.M. First Baptist Church—Charlotte, N. C.—WBT.
- 11:00 A.M. First Baptist Church—Oklahoma City, Okla.—KFJF.
- 12:00 Noon Sacred Programs—Muscatine, Iowa—KTNT.
- 12:30 P.M. Sunshine for Shut-Ins—Chicago, Ill.—WJBT.
- 2:30 P.M. Organ Recital—Schenectady, N. Y.—WGY.

- 3:45 P.M. Chimes Concert—Ames, Iowa—WOI.
- 4:00 P.M. Hymn Hour—Fort Worth, Texas—WBAP.
- 5:00 P.M. Vesper Services—Fort Worth, Texas—WBAP.
- 4:30 P.M. Rev. Harry Emerson Fosdick—NBC System.
- 6:15 P.M. Religious Book Review—Chicago, Ill.—WJBT.
- 7:45 P.M. First Baptist Church—Shreveport, Louisiana—KWKH.
- 9:00 P.M. Bible Question and Answer Hour—Shreveport, La.—KWKH.

WEEKLY HEALTH SUGGESTIONS

By Felix J. Underwood, M. D., State Health Officer

MISSISSIPPI STATE BOARD OF HEALTH

—Blood Pressure—

The heart forces the blood into the arteries. These and the small terminal arterioles are in a state of continuous mild contraction. Consequently, the arterial blood is always under tension, between the force exerted by the heart and the resistance offered by the arteries. Because of this pressure, blood flows out of the circulatory system when vessels are cut.

Blood pressure varies according to bodily activities and the requirements of the various organs of the body, such as the skin affected by temperature, the stomach in relation to meals, the muscles in running, and the brain in thinking. All organs have occasional peak loads which call for more blood to provide oxygen and nourishment and to remove waste products from the cells.

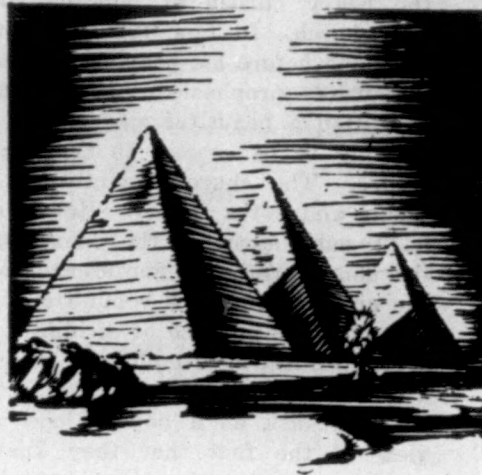
There are two kinds of blood pressure: a low pressure point during the rest period in the heart beat; and a high pressure point when another surge of blood passes into the elastic arteries. The first is called diastolic, the second systolic. These two attend each heart action cycle.

Blood pressure is measured by a simply constructed instrument which notes by a graduated column of mercury connected with a rubber band

enclosed in cloth around the arm.

Next week's letter will be a continuation of the subject of blood pressure and the following points will be discussed:

1. What should the average blood pressure be?
2. What increases blood pressure?
3. What can be done about high blood pressure?



After Six Thousand Years

AFTER sixty centuries the contents of the underground tombs of ancient Egypt remain today in as perfect preservation as on the day they were sealed. No moisture has ever penetrated their silent chambers. Without moisture there can be no decay.

Now Science has made possible, at a cost within the means of the average family, an individual housing for the casket, proof against moisture, secure from the ravages of time, safe from desecrating hands. It is the

GALION CRYPTORIUM
THE UNDER-GROUND MAUSOLEUM

Owing to the non-corrosive and impervious nature of its Armco Iron walls and to its scientific construction the Cryptorium gives to its contents the same kind of protection that Nature gave to the tombs of the Pharaohs. It is guaranteed to do this.

The Cryptorium, sealed hermetically or on the "diving bell" principle, is unrivaled in dignity and beauty. Pearl gray, lavender, copper, Antique Gold or Baronet Bronze.

The funeral director in your vicinity will show you the Galion Cryptorium and explain its unique advantages.

THE GALION METALLIC VAULT CO.
Dept. J-4, Galion, Ohio

GALION CRYPTORIUM
THE UNDER-GROUND MAUSOLEUM



Guaranteed Life Income On Gifts

The RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION pays life incomes (annuities) on conditional gifts. In the cases of elderly persons these annuities are based on a rate greatly in excess of the interest earnings on first class securities. Donors are freed from all care of investments and expenses incident thereto, and are guaranteed against all possible losses on such investments. These contracts enable benevolently disposed persons to administer on their own estates. Thus they may give while they live and live on that which they give. The Endowment and Reserves of the Board amounting to nearly three million dollars support these contracts.

Are you interested? Write to—

The Relief and Annuity Board of The Southern Baptist Convention

Thomas J. Watts, Executive Secretary,
1226 Athletic Club Building,
Dallas, Texas.

(Continued from page 12)

In September, 1923 Rev. N. J. Lee became the successor of Bro. Hilbun and has remained with the church since that time. During the first three years of his leadership the church gave liberally to all denominational causes as well as to local needs. The last two years giving to the denominational program has not been so large due to the heavy burden of building the new church. In Jan., 1926 the pastor came before his people and in a few words prophesied for his congregation a beautiful modern brick building to be erected in the near future. The church thought it a dream and not a reality. However, in the early spring of the same year the church voted in conference for the appointment of a committee on plans for the purpose of deciding on a plan for the new building. After a few months the committee reported their task as a hopeless one in view of the fact that they knew nothing of what the church would be able to pay for a building. The committee was discharged and a finance committee appointed to begin immediately raising funds, leaving the plan to be decided upon later. During the year the pastor kept before the people the noble task of building a new church while the committee worked untiringly. About seven thousand dollars had been subscribed by April, 1927 and around two thousand dollars paid in. It was decided that the brick be purchased and placed on the ground. This action greatly stimulated the church and the people began in earnest paying up their pledges. The church decided next to have the old building demolished. The last service held in it was the first Sunday night in July, 1927. This service will long be remembered. A great congregation was present and there was a feeling of sadness mingled with joy as they realized the people were worshipping for the last time in the sacred old building where so many had found Jesus precious to their souls. Nevertheless, it was a triumphant hour. From that time until April, 1928 services were held in the school auditorium. In Sept., 1927 contract for the building was let to Bro. T. F. Thurmon of purpos, Miss., who began work in Oct. In the mean time plans had been drawn up by the pastor and accepted by the church and E. C. Hearon & Son, Hattiesburg, Miss., employed as Architect. The building went forward as fast as possible. The church raised in cash offerings, including material from old building, ten thousand dollars. Then fifteen thousand dollars was borrowed with which to complete the building. In addition to this amount the church had to raise funds with which to purchase seats, piano, pulpit furniture etc., which raised the value of the church with all its equipment to thirty thousand dollars. The opening service was held the third Sunday in April, 1928. Thus, that which was thought to be only a dream became a reality, and we now, have one of the most beautiful churches of its size to be found in Miss.

The present pastor has seen the

church grow and prosper under his leadership until it now has more than three hundred members. His fifth anniversary service was held the second Sunday night in Sept., 1928 with the church filled to its full capacity. As an expression of the appreciation of the pastor and his services the entire congregation by rising vote requested that he remain with the church for five more years or longer, if it was the Lord's will. May this heroic little church ever be a shining light and have some place and part in giving the gospel to the whole world.

To God be all the honor, glory and praise for that which we have received. Amen!

WHAT WE SOW Jennie N. Standifer

In Winston, the Progressive Sewing Club was one of the most popular organizations for young girls after finishing high school. The members did not play cards or dance, but met once a week, brought their sewing, useful or ornamental, and taught each other new embroidery stitches and other arts of the needle. The hostess would serve refreshments after the work period, and a delightful social hour was enjoyed.

One summer afternoon, Bernice Harper came to the club meeting, bringing Marion Layton, a girl who had recently moved to the town. These two left before the social, explaining that they were to meet friends who would arrive on the five o'clock train.

"Marion Layton is a nice girl," said Frances Lewis, who was the hostess.

"Do you think we should invite her to join our club, girls?"

There was hearty consent from all except Sara Densmore.

"We must be careful about our new members," she declared. "I have heard that there is a black sheep in the Layton family, who may—"

"Who may need help, and to be led back to paths of rectitude," said Mrs. Lewis, Frances' mother, who entered at that moment.

"I heard that the Layton boy stole goods from a freight car, and before they could arrest him he ran away," explained Sara.

"He may have repented, and should have a chance to live it down," insisted Mrs. Lewis. "Girls, do you remember the grand Folsom-Hinton church wedding several years ago? Of course you do. I attended it, and with me was a friend who was my guest. Her home was in a small town in Tennessee. An usher found her a seat near the aisle, but owing to the crowd I had to sit some distance in the rear of my visitor. A man who had defrauded me of a hundred dollars in a business transaction, sat next me. He stared at my friend and asked:

"Who is that lady?"

"I told him her name.

"Where is she from?" he inquired in a shaky voice.

"I gave the name of the town in which she lived.

"Does she remember me?" he

—the public now demands

375,000

Jars of Vicks daily

Compared with 1918, this epidemic, so far, is mild; and yet, in spite of vastly increased capacity, the Vicks Laboratories are once more operating night and day to meet the emergency demand for more and more Vicks VapoRub. Over 375,000 jars are now being produced daily.

approved method of using Vicks for FLU

1. AS A PREVENTIVE

Several times a day, insert Vicks up the nostrils. Also melt a little night and morning in a bowl of boiling water and inhale the steaming medicated vapors. This helps to ward off germ-infection.

2. IF A COLD STARTS

If possible, go home and go to bed. Take a laxative and a hot lemonade. Apply hot, wet towels over throat and chest until the skin is thoroughly reddened. Then rub vigorously with Vicks. Spread on thickly and cover with warm flannel. Leave the bed-covering loose, so that the vapors, released by the body-warmth, may be freely inhaled. At the same time, Vicks acts through the skin like a poultice.

Repeat this treatment every four hours, eat lightly, and stay in bed until the cold is broken. Complete rest helps the body throw off the cold more quickly.

3. AFTER A FLU ATTACK

Physicians advise that the chief danger in this epidemic is after influenza. Then, more than ever, colds, attacking the weakened system, may lead to bronchitis, sinus-trouble or pneumonia. This is especially true of children or old folks.

Heed even the slightest cold as a danger signal. Vicks is especially valuable here, because it is applied externally, and so can be used freely, as often as needed, without upsetting delicate digestions, as too much "dosing" is so apt to do.

VICKS VAPORUB

asked in a hoarse whisper.

"Yes. We passed your store today, and she spoke of you."

"His look of dismay told me that he feared that his past would be exposed to the community. My friend had told me that he had served a term in the penitentiary for grand larceny. He had moved from the Tennessee town and begun a new life. He had a daughter who would soon graduate from high school, and if his crime and past record became known her life would be ruined. I said nothing about his secret, but I knew he feared me. I never saw such misery on a human face.

"As we walked homeward my friend asked if I was going to tell any one of the man's past.

"I think not," I replied. "It would do no good and his wife and innocent daughter would suffer."

"I never told any one, and in a short time the man moved West."

"Did you ever hear from him again?" asked one of the girls.

"Yes, dear, in a very unexpected way. My only son took to drink, and fell into bad company. He left home and for several years I did not hear from him. I was heart broken.

But one day he came home. He was still suffering from the effect of a protracted fever, but completely cured of the drink habit. His one desire was to prove that he had reformed and could lead an upright life. As you know my boy reformed, and became a minister of the gospel, and is now serving his Maker and fellow men with his best efforts.

"And dear girls,—the man whose secret I had kept after he defrauded me, had nursed him while he was ill, and led him to find salvation. Then he persuaded him to return home, and begin a new life. He gave him the money for his return trip. Condemn and hate sin always, girls, but be merciful to the sinner. 'Whatsoever a man soweth that shall he also reap.' 'Blessed are the merciful for they shall obtain mercy.'"

"We'll invite Marion Layton to join our club next week," declared Sara.

"Agreed!" all cried in hearty approval.

"And if her erring brother returns—shall we unite in trying to win him to the Lord?" asked Mrs. Lewis.

And there was hearty approval of the suggestion.